The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 37 DECEMBER, 1923 NUMBER 5.

ABYSSINIA—SPECIAL NUMBER

MRS. T. A. LAMBIE, Editor, Addis Ababa, Abyssinia.

FOREWORD

Abyssinia, the name of your youngest mission child is a new but rapidly becoming a more familiar word to the whole United Presbyterian Church.

The work which was opened only four short years ago has grown far beyond what any of us; who had the great privilege of helping in the beginning dared expect or hope.

The beginning and the advances have all been manifestly God and not man planned. The door of entrance was opened by His hand and all subsequent advances have been by His leading. The power of prayer has been greatly manifested. Sayo station is now firmly established and you have only to read the following articles dealing with the work there to gain a faint idea of what God is doing. To say that the work there is on a firm basis is not saying that it is not open to attacks from Satan, but with the meeting daily of the Missionaries for prayer, for guidance and wisdom and with the great army of intercessors at home, can you doubt the Lord's power to hold and strengthen the fort?

Gore Station is waiting patiently for the arrival of Dr. Wilmoth and Mr. Shields and your prayers, together with the friendship of the Dejaz-Match Nado, the Governor, and the consecrated money from Messrs. W. P. Fraser and Kiefover lead us to foresee a glorious work.

And what about Addis Ababa? Here again your prayers have smoothed the way. We arrived here May 15th, were met at the station by Ras Tafari's car and all his subsequent actions have been as thoughtful and friendly. He detailed one of his Secretaries to accompany Dr. Lambie on Hospital site searches. After looking at a number and praying for guidance in the decision, Dr. Lambie and Dr. Young who came up from Aden, (lent by the Scotch Mission there for consultation in this matter,) proposed the acceptance of a certain site, with the stipulation that water be piped there by His Highness. He graciously smiled and bowed and said, "That was alright." Dr. Lambie then asked permission to inform our President Harding, to whom he was writing upon another matter for His Highness, of the gift, and he gave his consent.

The next evening Dr. Young was dining at the British Legation on the anniversary of King George's birthday. The Minister Mr. Russell asked Dr. Young how Dr. Lambie's plans were progressing. Dr. Young told him and Mr. Russell said, "It is the quickest work I've ever heard accomplished in this country."

You see God Himself is removing the fear and suspicion of foreigners from the hearts of these people for us, and dear people pray earnestly that the lives of all your missionaries here may show forth Christ's own love in all dealings with the highest and the lowest of the land, with each other and with missionaries of other denominations.

May Abyssinia, standing high geographically, be indeed a beacon light spiritually, to dear, great, dark Africa, leading her to Christ!

LITTLE KNOWN ABYSSINIA

By William Thompson, F. R. G. S.

From The Southern Workman

THE total population of Abyssinia is estimated to be about 12,000,000, of which less than 3,500,000 are Ethiopians; these are the inhabitants of the provinces of Tigrai, Amhara, Gojam, and part of Shoa, which cover an area of over one-third of the whole country. The larger part of the remainder of the population is Galla, and is estimated to number about 6,000,000. It is distributed mainly among the Danakils, Somals, and other negroid races and is usually referred to as the Shangalla.

In Abyssinia the white man is an immigrant and is none too welcome, and he is not regarded with the respect which prevails in other countries dominated by the colored race. There is perhaps no other country of Africa where modern civilization touches the ancient and medieval in every phase of human life, and where customs and habits of the past and present exist in closer parallel than in Abyssinia.

The present Queen Zauditu, daughter of the late Emperor Menelik, was nominated to succeed Lej Yasu, and Ras Tafari, son of Ras Makonnen, was made regent and heir apparent. The effect of this "double-barreled royalty" has been to hamper definite action and freedom of decision, but has proved to be an impediment to absolutism. There is no doubt that the political destinies of the country lie in the hands of Ras Tafari rather than with the Empress, he being without question an able administrator, a fluent French scholar, and a reader of universal taste. His progressive ideas are not shared by the minister of war, Fitaorari Hapta Ghiorghis, one of the old generals of Menelik, who, it is said, considers epidemics and aeroplanes as kindred evils.

ABYSSINIA'S MINISTER OF WAR

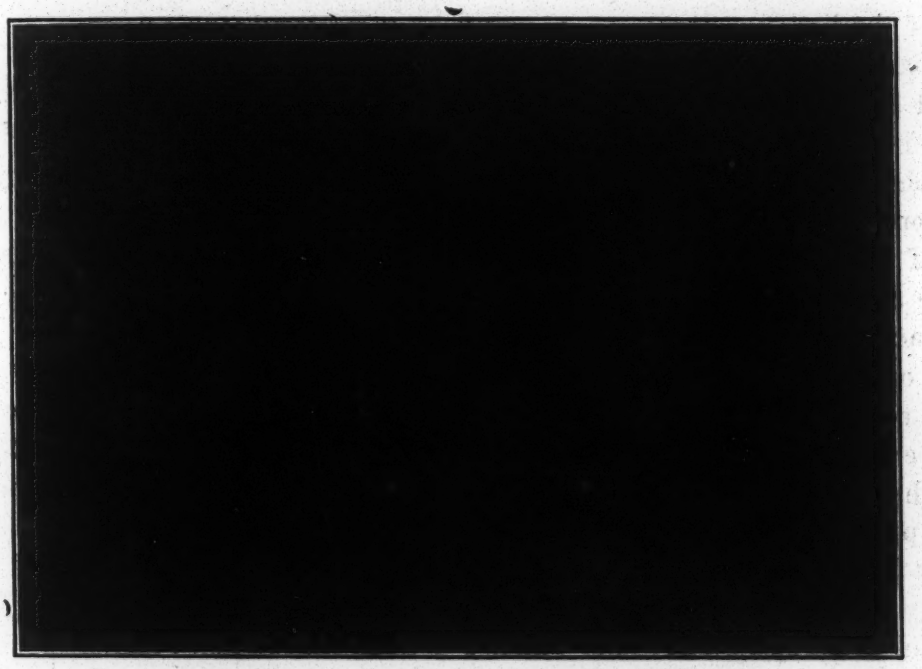
From The Southern Workman.

The code of laws governing the country is of very ancient Ethiopic origin and, as few of the priests understand the language in which it is written, knowledge of the legal system is very limited. The penal code, based on the mosaic law, is enforced with stern

rigidity. Life is demanded for life, and hand and foot are amputated as a penalty for theft. Prisoners are chained together and compelled to do work on the roads, and, as is the Portuguese custom, no food is given to them except in the large national prisons, the culprit depending entirely on the charity of his relations or friends.

The Abyssinian is Christian and tolerant to all religious creeds. Little or no effort is made by him for the conversion of the Moslem or Jew. From the end of professing a form of Christianity differing from their own. It may be said to the credit of the Abyssinian that his religion has the greatest influence for good. The country is dotted with Churches, monasteries, and convents, the former being for the most part small and unpretentious, usually built in circular form and surmounted by a cross to which ostrich eggs are attached. The influence of the Church undoubtedly sways the national policy.

C. F. Rey, Fellow of the Royal



MENELIK'S DAUGHTER, QUEEN ZAUDITU

From The Southern Workman.

1829 missionaries of various denominations have entered Abyssinian territory. The earliest was Samuel Gobat, sent by the Church Missionary Society of England, who was followed in 1834 by two Franciscan monks, sent by the propagandists at Rome. The Protestants were at first protected but, in 1838, according to their own account, were expelled for "jealousy of the priesthood and politico-popish intrigue." Opinions differ as to the cause of their expulsion. One authority on the history of Abyssinia said it was due to lack of tact by those

Geographical Society of Great Britain, and perhaps the most eminent living authority on Northwestern Africa, commenting on the education, literature, and art of the Ethiopians, says "they are non-existent," and adds that although it is true that Emperor Menelik issued an edict of compulsory education, he forgot, or omitted to provide, such details as schools and teachers. These are represented by a single half-finished building in Addis Ababa and an Egyptian Director of Education, an intelligent and cultured man on whose shoulders the fail-

ure of the so-called "system" certainly cannot be laid. Very few people in the country can read and still fewer can write; even the highest in social circles sign their letters by the impression of a seal at the bottom of their letters, except the Empress whose seal is at the top. But they use the finger-print system extensively; when a caravan of two hundred mules or more is going into the country each Nagadi, who is responsible for twenty or thirty mule-loads, has his list of goods read over to him and then impresses his inky thumb-mark at the bottom of the list as a receipt.

There are no less than seventy languages and about two hundred if the dialects be included. This has prevented the people from trying to obtain anything more than a speaking knowledge of any of them. Amharic is the official language and by no means an easy one. Much tradition and folk-lore are to be found in old Ethiopian manuscripts, and they are regarded with great reverence. It is to be regretted that they are cloistered in the great monasteries and therefor the printing presses of the world have not been able to give them publicity.

The Abyssinian menu is very simple, consisting largely of bread made of tef, butter, and a peppery compound of beans. Raw meat, of which the people are extremely fond, is considered a great luxury. There is perhaps no people in the world who use so little tobacco, per capita, but their indulgence in beer and spirits may be considered excessive.

Their love of pageantry, display, and functions is quite Oriental, being reflected in the splendor of their religious ceremonies and court functions, and by the large number of men with whom every chief or officer of state surrounds himself. No person of any position, social or governmental, would appear in public without a retinue of dozens or hundreds of attendants, according to his rank or station. Feasts tendered by the Empress to her minions, at which thousands of men are fed, the Empress sitting on a raised platform sheltered from the gaze of the multitude by green silk curtains and surrounded by her chiefs and courtiers dressed in robes of many colors, present to the stranger a day dream of the Arabian Nights.

Note—Article and illustrations are the courtesy of "The Southern Workman," Hampton Institute, Hampton, Virginia.

FIRST IMPRESSIONS OF ABYSSINIA

By Miss Florence D. White.

YOU have been reading a great deal of the new and wonderful mission field Abyssinia, yet I shall venture to add my own impressions of the very attractive country.

After spending three pleasant days in Arabia (Aden) and experiencing the hot winds from over the desert, the cool climate of Addis Ababa seemed to us almost like Paradise. Dr. J. C. Young joined us at Aden to assist in selecting the site for the hospital. He is a very influential and highly respected man and exceedingly entertaining, and we were delighted to have him with us.

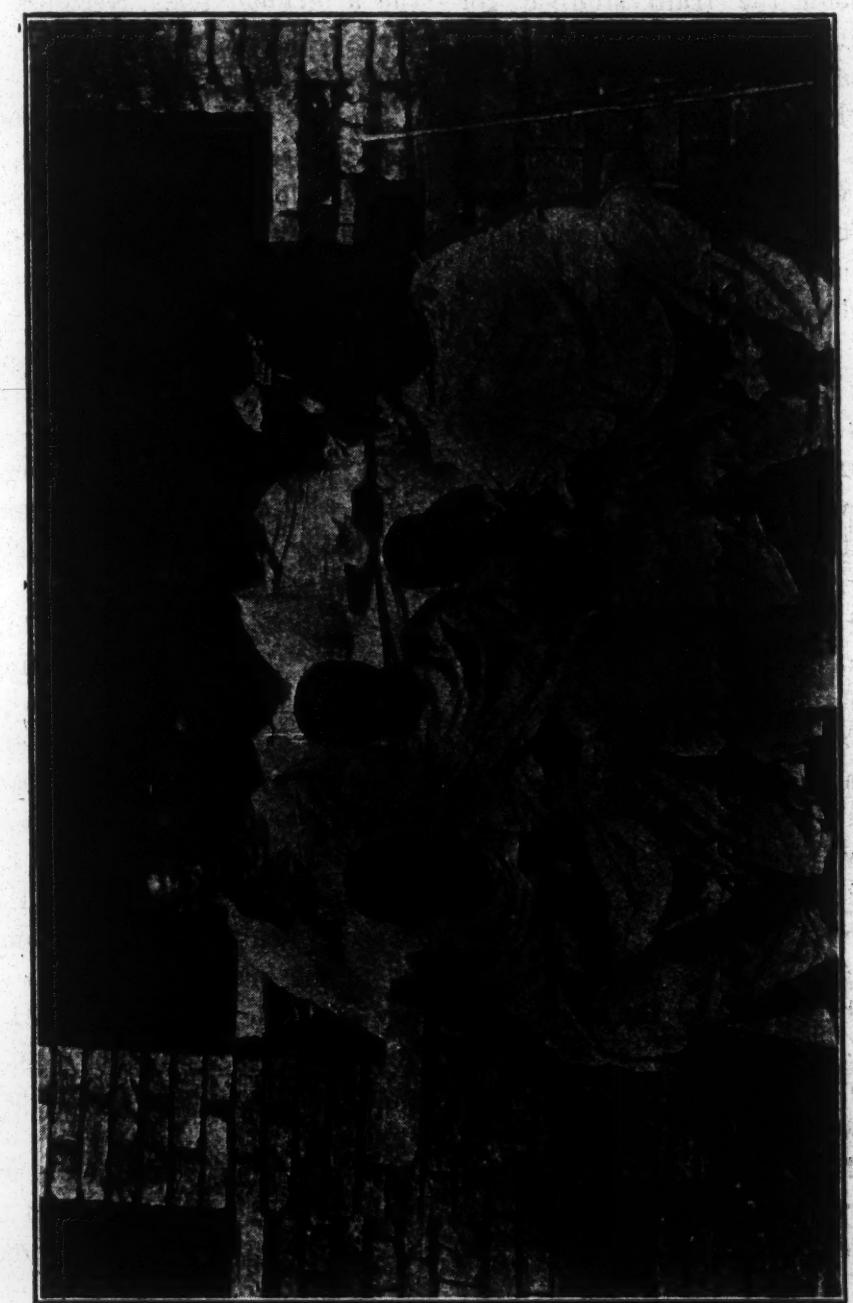
We arrived at Jibouti on Saturday May 12th, with the end of the journey only three days off. What a delightful trip it had been! Although we had thoroughly enjoyed every moment of the trip, yet within us we had the feeling of eagerness to see Africa's "Land of the Sky." And something always seemed to say, "The Best is Yet To Come."

So on Sabbath morning we were awake at four-thirty getting our baggage ready and breakfast over in time to board the

little French train which was to leave at 6:30 to carry us up into the highlands. It was very unfortunate that the only train going out left on the Sabbath day, and we were forced to take it; but we had our own service on the train.

we did not confine ourselves entirely to that section, but often stood on the back platform to get a better view of the scenery.

We were all aboard the train with baggage tucked away a few moments be-



Courtesy Foreign Board.

It was a surprisingly comfortable little train divided off into nice compartments large enough for eight people. As our party consisted of exactly that number we were glad it was no smaller, although,

fore the scheduled time. We stood up at the windows to catch the last long glimpse of the sea and to get the full benefit of the fresh morning air. Slowly the little train gathered speed until it

was actually going at thirty or thirty-five miles an hour. Really not much behind our own American trains.

At last we were so far inland that the blue sea was lost to our view. It became very warm toward the middle of the day. At noon the train stopped for thirty minutes at a nice little French restaurant, and all the passengers got off for lunch. It was a quaint little place with a beautiful flower garden in front. We were quite hungry and ate heartily of the nice fried chicken and French delicacies. We then got aboard, the whistle blew and we were again merrily on our way through Somaliland, past little native villages composed of round houses made of grass or mud. Occasionally our train would stop at a village for a few moments. At such times crowds of little children would gather below the windows and ask for backshish or sing a native song in the hope that some one would give them something anything at all, a bottle, box, marble or bead and many a battle ensued over trivial articles thrown out by passengers. As our train left the station they would follow along still singing and holding up little black hands until they were left behind.

We were now going steadily upward and already began to feel the change of atmosphere. The scenery too was becoming more interesting. In the distance we saw large hills covered with green and flocks of white sheep and goats were grazing on the hillside, looking like patches of white daisies. I could hardly recognize the sheep of this country, they are so different from our American sheep. They have no wool but have smooth hair like the cattle of America.

At night the train stopped at French hotels, and after a good night's rest we would start out early the next morning, feeling fresh for the next days trip. Every morning we had lunch about ten o'clock and hot chocolate using a little Primus stove which Dr. Lambie purchased in London, and we never missed the afternoon tea. Needless to say we always looked forward to lunch and tea time.

The last day of our journey was the most interesting of all. Our little train wound slower and slower around the mountain top past canyons hundreds of feet in depth, then out into plateaus of grassy fields and partly cultivated lands of rich soil. We saw many beautiful birds of all colors and sizes and often a graceful gazelle would race across the fields frightened at the sound of the train. We also saw the monkies who sat in the trees undisturbedly, and watched our train go by.

Now in the distance we could see Addis Ababa, with its white buildings gleaming through the eucalyptus trees. As our train came into the station we were met by hundreds of natives, who although black, had a different expression in their faces and had an air of dignity. They are very courteous and never approach a white person without bowing low to the ground. There is something very likeable about the Abyssinians. They are much more cleanly than the people of the other African lands that I saw.

Addis Ababa is a much more beautiful city than I had expected to see, although there is plenty of room for improvement. Their streets are simply narrow stony roads. There are quite a few Greeks, Assyrians, Armenians and some Russians here. There are a few English families in the city. It is altogether quite an interesting place to live and being 8,000 feet above sea level

the air is delightful. The Bank of Abyssinia, composed of Englishmen, is a great aid. There are only a few good roads around the city, made of rock, over which an automobile can be driven. The popular method of travel here is on horses or mules, which is of course more healthful than sitting quietly in a comfortable car.

A GLIMPSE INTO THE ABYSSINIAN HOME.

By Ruth C. Beatty.

"I FEAR that our work that we did the other day will all have to be done over again. Both Mr. Stomatopolo and his wife are as sick as they were day before yesterday." Thus read a note from Mr. Russell concerning two patients that we had been out to see two days before. The Greek man felt so much better after we had been there the first time that the evening of the second day he had attempted to do some work. As a result the next day he was a very sick man. His wife has been grieving for their little child who died in our home several weeks ago of spinal meningitis. On account of the death of this little one, these parents have not felt very kindly toward us.

On our way to this home, we stopped to see a poor woman who was suffering from influenza. Many people have died in a few weeks from this epidemic.

Before us was a long narrow bamboo building which was divided into apartments about ten feet square. One room is considered sufficient space for a family which may number as many as seven or eight people including a slave or two. For the use of these rooms, a rent from fifty to seventy-five cents a month is charged.

In one of these apartments, where we first stopped, the room was entirely destitute of comfort. The only articles there were some broken earthen vessels. Even though the air outside was quite cold, there was no fire. But the woman we had come to see was lying in one corner of the room on a dirty grass mat. Her only covering was a dirty dress that was so dirty that it could almost stand alone. Her body corresponded to her dress for filth. Poor woman, not a friend near her! She had been found lying outside of one of the buildings and had been carried into this room. At first there had been a woman and child in the same room with her, but they had left and there was no one to care for her. An Abyssinian man who is a Protestant Christian, did what he could for her. Someone brought her some dirty water in a cup not quite so clean, but other than that she was left to herself by her neighbors. As she was too sick to be moved to the hospital, the most we could do was to give her treatment and send her some food until she could be moved.

Before we left this room, someone was asking if we could not go to see his slave who had the same disease like this woman, they said. Here instead of finding a bare and empty room, we found one so full it was almost impossible to turn around. Earthen vessels for cooking food and for holding drinks occupied most of the space. In one corner was a bed. The poor slave slept wherever she could. As this slave was sick, the mistress of the home was preparing the food for the family over the open fireplace. In another corner of the room, was a large grinding stone where the grain and other food is prepared before it is cooked. The pepper sauce which the Abyssinians relish so much is so hot with cayenne pepper that we do not like it at first, but with a little less pep-

per it is indeed very good. It was almost impossible to find the sick slave amidst such a conglomeration of pots, baskets, food etc. When we asked what her sickness was, we gave her some of the Doctor's favorite prescription etc., left some medicine and what we thought plain directions with the mistress to give the same. The next morning when we returned, and asked the mistress if she had given the slave the medicine, she replied, "'No I didn't think she needed it.'' It was necessary to show her that she must do as she was told. In the evening when we called, she proudly produced but two tablets, saying that she had given the others as directed. As the people have no watches or clocks, the only way we can tell them how to take their medicine is in the morning, noon and evening. Hours mean nothing to them. Six o'clock in the morning is twelve o'clock to them and twelve o'clock at noon is six o'clock, when the sun is directly overhead they know it is six o'clock.

AN ABYSSINIAN VEGETABLE MARKET

From The Southern Workman.

Another home we visited, the wife was sitting outside of the door of the house. We finally persuaded her to go inside out of the rain. Besides being very sick with influenza, she had a very sore hand, but refused to tell us what hurt it, saying it had been hit. No doubt it was during a drunken quarrel which is so common in the Abyssinian home. The next day when we returned, she was little if any improved and the next time I saw her she was lying in a state of coma and died that night. It is always with sadness that I think of an Abyssinian death, when they die without the knowledge of Christ. It is so hard for the poor ignorant women to understand what they are taught and it is only through repetition and repetition that they can remember what they are told. One home that they called us to was so dark that we could not see the patient. One of the members of the family went up to the sick man and called him by name, but there was no answer. Then they shook him, but still no response. ''He is injiru, Giftie'' which means that he is dead. I examined

him and found that he had been dead for some time, but that was the first they knew he had died. In this house the sleeping apartments resembled horse stalls. Ventilation is unknown to the Abyssinians. At night the doors are tightly closed. The mule or cow or both often occupy a place inside the door. The chickens also have a place inside the house at night.

The dirtiest home we were in, the front of the house was used as a tailor shop. Just back of the three sewing machines was a man lying who had dysentery, in one corner of the room was a dead cat. We tried to impress upon them the need of cleanliness, to which they replied, "Ishee," which means alright. This means nothing to the Abyssinian, he says it merely to ease his conscience. If it suits him to comply with your request, he does it. Today when I visited this patient, he had been moved. Rather than clean up that wretched hovel, he had moved to another house. This seems to be the way the Abyssinian does, when one room gets too dirty to live in, he moves to another.

But what about the Greek man and his wife? We found them very sick. The man had a temperature of almost one hundred and five degrees, Fahrenheit, while that of his wife was a hundred and seven degrees. The wisest thing was to give them some of the Doctor's favorite prescription etc, with the advice to stay in bed until they were given permission to get up. The husband has taken his medicine faithfully but his wife refuses to take her unless we are there. But God has answered our prayers and both of these people are very much improved, and the unfriendly feeling which they had for us, we feel has changed to that of friendliness.

I am thankful that I have had this opportunity of coming in closer contact with the people and of seeing their needs. The Doctor has been in a distant province for two months. We have missed him very much, but God never gives us anything to do that He does not promise us wisdom and strength for it.

AGRICULTURE IN ABYSSINIA.

By Mr. Duncan C. Henry.

EVERYONE falls in love with the land of Abyssinia; some because of its hills and valleys, and some because of its productiveness. Much could be said of each. I will only take time to tell something of its agriculture.

One of the first surprises to the newcomer is to find here the familiar Indian corn of our own land, not just a few isolated fields but practically everywhere. If you reflect upon the fact that Columbus found corn in America, and yet here in Abyssinia, a hermit nation, it is found growing and commonly used, you will begin to wonder as to how and when these people began to cultivate it. Most of their old men do not know. They will say that it has always been here. One educated man told me that a few grains were originally brought into this country by a caravan from Egypt. Now it is the main article of food for many of the people, especially the poor.

Their methods of corn cultivation are, of course, crude but such is the climate that a good crop is harvested nevertheless. The plowing is if possible done with oxen and an iron pointed stick. If the land has previously been in grass, it takes much work with one of these plows, to get a satisfactory seed-bed; if however the land has been in crop previously, these plows dig up the soil quite well. However, not all the people have oxen. The poorer ones sometimes pre-

pare the land for the crop with an iron-pointed stick, used by hand. These tools are used for all farm purposes, combining the plow and cultivator.

The corn is all sown broadcast. Then it is later plowed and the plows are poor enough so that sufficient corn plants are left to raise a good crop.

We people from Iowa are prone to boast of our tall corn, but as we look upon the corn stalks of this land, our boasting is silenced. The quality of the corn here is equal or better than average in the United States, and this in spite of the fact that these people have no theories as to seed corn selection.

to cross this slight obstruction because of their very short legs.

The small grains, wheat and barley, of very good quality are raised. They are weeded by hand, so you may be sure that these fields are not big in comparison to our own. Threshing is slow work. It is done by pounding the grain out of the stalks with small sticks. Fifteen men will thresh out not more than three bushels a day.

The squash is also grown here. It does wonderfully well. I remember planting some seed in hills about twelve feet apart, as we would at home. The garden boys protested, pointing to one whole side of

A MARKET DAY IN ABYSSINIA

Another standard United States crop, which is appreciated here is the potato. This has come into the country in more recent years but its cultivation is rapidly spreading. The growing season here is long, so the native digs down into the potato hill and takes away most of the tubers, leaving the vines to produce more. We have recently discovered that porcupines like potatoes. Every morning we found more plants pulled out, and more hills dug into. The native way to prevent this is to dig a trench around the field about one foot wide and two feet deep, the porcupines are unable

our big garden, saying that they would fill all of that. The multiplier onion, peas, beans and a sort of cabbage or kale are the native stand-bys. When the rains begin the cabbage seems to come up everywhere. I note that when the garden boys are told to pull the weeds, they always leave the cabbage, no matter where it may be. So if you were to walk through our garden to day, you would observe here and there a native cabbage plant.

I have mentioned above the most important vegetables which are raised by the natives, unless you include red pep-

pers. Around every home you will see them growing and in their food you can taste them. In fact it is usually so strong that to the uninitiated the feeling is almost unbearable.

Almost all crops which are grown here produce very heavily. This may sound as though the present farming methods are good enough and that the writer is satisfied with their agriculture. Such is not the case. We see much to be done, but believe improvements will best come slowly. Perhaps a better plow, a small one-horse cultivator, and a one-man wheel hoe should be introduced. At present easier methods to raise a crop would only give people more idle time. If we show them how to raise their food with less work, we must also train them in the best use of this additional time, otherwise it would do them more harm than good.

This leads to the conclusion that agricultural work can best be carried on in connection with the school. For there only can we instruct boys and girls to make the best use of their leisure time.

"SABBATH SCHOOL WORK AT SAYO."

(Mrs. P. E.) Esther McCracken Gilmor.

FOUR years ago when Dr. Lambie opened Sayo Sabbath School with six children, little did he realize what a great work he was beginning. At that time there was not any Church building, and the Sabbath School was held on the front porch of the Lambie house.

Later on Mrs. Russell took over the Sabbath School work, and the attendance grew until there were forty or fifty boys. At this stage of development the Sabbath School was held in one corner of the cow barn. How does this appeal to your esthetic sense of the beautiful?

About this time the day school was opened and Mrs. Ashenhurst who taught the three "R's" daily wanted to add another "R"—Religion. She brought her school pupils to Sabbath School and the attendance jumped to sixty.

Within the last year there has been even greater growth. Much has been done, the attendance has reached the hundred mark. It has been necessary to divide the school into three classes, and were more teachers available the classes could be divided again. Mr. Henry has the young men who are receiving definite instruction to fit them for baptism. Miss Beatty and Miss Blair have the two other classes. But what would you, a Sabbath School teacher, say, if your average class attendance was over thirty?

But there is something infinitely more important than figures. Figures show us how attendance keeps up, but little about those who make up the attendance. And so attendance means little to us, but the growth of the children spiritually means much.

How I wish that you could drop in and visit the Sabbath School! A Church building? "Yes." Mud walls, mud floor, grass roof, and benches. Same sized benches for men, women, children, and babies. On rainy days the building is cold, and the Gallas must sit through Sabbath School and Church Services in wet clothes. How regularly would you attend under like circumstances?

Will you think back with me a few years to the time when you received a Sabbath School picture card and a paper? Do you not remember how much they meant to you? But out here the children receive only a piece of paper each week. Each paper is numbered. Then when one becomes the proud possessor of four papers he receives one little picture card. But his goal is not

reached. Did the teachers not tell him that when he had earned five little cards he would receive one of those "great, big pictures" from the chart on the wall? What a possession! No, perhaps not to you or to me, but listen, friends, to many children out here that picture when earned becomes his sole possession.

But were you to visit us, what would you see and hear? Restless children? "Yes." Children are much the same the world over, and no doubt there are friends living today who remember just how restless you and I used to be in Sabbath School. So let us forgive that and endeavor to teach them a better way. The Commandments? Yes, only you would not understand them, for they are taught in the Galla language. The International Lesson? Yes, but you would not be able to follow that either.

One very cold rainy Saturday morning the writer's language lesson was interrupted to receive three Greek men, who came to discuss the possibility of a Sabbath School for their children. The writer having made three attempts to get a Sabbath School started had almost given up in despair. This was a rebuke to one's faith. Plans satisfactory to all were made, and the next day we started off on "mule back" to Dumbe. One of our houseboys carried our little folding organ, again we were thankful to those who made this gift possible.

We found twenty two children waiting for us. Their shiny faces made us think of the Ruggles Children in "Bird's Christmas Carol." We felt that they had each been put through a similar ordeal.

These children have Greek fathers and Galla mothers. We were not sure just what to expect but found a group of most attractive children. The plan agreed upon was to make as much use of English as possible. This of course was most agreeable to the new missionary teacher.

The first day many things happened that were not just as we would have desired. In the first place Sabbath is a busy day for all of us. We have Sabbath School and Church in the morning, a hurried dinner, then Dumbe Sabbath School, then the meeting for boys in the late afternoon and our own service in English each Sabbath evening. We were willing to take all the time necessary for this meeting, but it rather tried us when we were asked not to start Sabbath School until coffee was served. We appreciated the hospitality but feeling our time limited would have preferred to have foregone the pleasure.

We had taken an interpreter along, Taffara, a Christian man whom we feel we can trust. As the Bible story was taught in English, he interpreted it into Galla. So far so good. But to our amazement the Greek man in whose home we were meeting, took up the story and translated it into Greek. We did not feel that we knew enough about this man to care for him as an interpreter. We felt he could interpret what pleased him and omit whatever might touch his own conscience. But this first day we thought it best to say nothing.

And then we taught the children the first verse and chorus of "Jesus Loves Me." None of these children speak English at all and it was amazing just how well they were able to grasp the English words. We had our interpreter explain to them just what each line meant. And before we left that afternoon they were able to sing it alone.

The father said that they knew a prayer in Greek. We asked to hear it, and although we of course did not understand it yet we caught the words;

"Maria" over and over again, and noticed the children making the sign of the Cross. We decided that it might be well for us to teach them a prayer.

That first day several of the fathers were present. No doubt to see just what we would do, and even more to hear what we would teach. But things went very well and we were all fairly well pleased with the beginning of this new Sabbath School.

That week we made the matter of the Greek man acting as interpreter a definite matter of prayer. The next Sabbath not a word was said about this matter, but Taffara did all the interpreting. Surely God hears and answers prayer!

Five weeks have passed. These children can sing three verses of "Jesus Loves Me." They know a prayer and five Bible stories very well, and can repeat five Bible verses fairly well.

Some Sabbaths it has rained very hard, and as there is a steep hill enroute to Dumbe, we did not feel safe in riding. A slipping mule gives an experience not exactly to be desired. On these rainy Sabbaths we have had to walk, going up this hill we found that we went forward one step and back two, but after much effort the top was reached. During the next few weeks it will be an effort to go each week, for we are in the "rainy season." But even after only five weeks we can see results that encourage us and make us enthusiastic to keep on. And as we dream of the future work at Sayo, we sometimes wonder if these little Greek, Galla children taught now in these early years, and won for Christ, can not be used later to teach other little children. They are young, "yes," but surely "Buds of Promise."

When you hear "Children Come," and "The Lord is my Shepherd" will you not think of these children out here who are singing these songs? It makes Sabbath School work worth while to know that your God and my God is calling to these little Abyssinian children to "come" and that He does want to become their Shepherd.

THE WOMEN'S WORK AT SAYO.

By Mrs. D. C. Henry.

FOR some time the missionary wives at Sayo have been thinking of the women located near and wondering if we might begin to teach them, even though the order had come to close the school work. We finally decided that the Government order did not include women in its prohibition of teaching and so on the second Thursday of March 1923, the Women's Sewing Circle at Sayo sprang into being. Twelve women delighted our hearts that first day. We were indeed thankful for we had hardly hoped for such a number.

After a brief explanation as to the work of the new society, Mrs. Gilmor told the women the first story in a series which she had selected for the women to learn from the Life of Christ. All of them seemed interested.

Then Mrs. Russell started them out on their sewing. It was work which the hospital needed very greatly, and the women set to work with a will, though I think some of them threaded their first needle that day. One old women would have finished her garment at that first meeting, I am sure, but Mrs. Russell wanted it finished so that it would stay together at least one day after the hospital patient put it on. She was greatly disappointed when part of it had to be done over again, but that was the only way she could learn. Others did very well, though they were quite slow. I think the greatest surprise to me was a

woman who had been a patient at the hospital and is now taking the seeds out of the cotton which is used by the hospital. She was not only sewing as good a hand-seam as any of us could do but was doing it in about the same time it would have taken us.

And so it started. The interest has been growing gradually until now in the middle of May, we have twice the number with which we started. The women are learning the stories of the Life of Christ, under the patient teaching of Mrs. Gilmor. It certainly is wonderful to see these women, some of them dirty and all but two of them uneducated, learning the stories by rote as the little children do at home, and retelling them to Mrs. Gilmor in much the same way. They have learned a short prayer and some Bible songs. They like very much to sing and we are glad for the few songs which have been translated into the Galla.

Out of this part of the Sewing Circle, two important pieces of branch work have sprung. The women began asking for special lessons in the Bible stories until at last ten of them wanted to spend more time on the lessons. So once a week Mrs. Gilmor conducts her class in stories from the Bible and last week she was greatly rejoiced when six of the ten women asked that they be baptized into the Church. It certainly seems as though the work is going forward with leaps and bounds.

The other branch is an alphabet class conducted by Mrs. Russell. The women are very anxious to be able to read their Bibles and to know these stories for themselves. Mrs. Russell is giving an afternoon a week, starting them on the learning of their alphabets. As soon as we get the desired permission for the school we hope that at least the younger of these women may attend the school sessions and learn there how to read their Bibles.

The sewing? Yes, they are learning just as rapidly. The first garments are nearly ready for use, and each week the improvement is very marked. I wish you might visit some afternoon. You would smile with us, I think over the way the women hold their sewing. They sit on the boards which are our Church benches, with the sewing held out in front of them, not pinned to their knee, or to the table, as we often do, but firmly between their big and second toes.

One of the sights which impresses me as to the eagerness of these women to learn, is that of the mothers of tiny babies. Of course, the babies go everywhere the mother does, as the baby nurses at any time it cries for food. But does the mother stop her sewing? Oh, no! She merely sews with her arms held out from the babies body and uses any of her toes which will aid in the holding of the cloth. She scarcely thinks of stopping for any thing, whether the baby goes to sleep or wants to play, she goes right on with the sewing.

Long before the Sewing Circle started, some of the women on our hilltop, came to me and asked if they might not have a playtime such as the young men and boys were having on Friday evenings. I promised that I would see what I could do. And so when the plans were made for the Sewing Circle, we decided to include an afternoon for games once a month. This afternoon with the exception of the Bible story time, was to be turned over to any kind of game that I thought suitable. It was also to be held at the home of one of the missionaries and we were to serve very simple refreshments. This was a success from the beginning and we have had more women

out at these social meetings than at the regular sewing days. Is that not human nature?

As the women had learned some of the play-terms from the men, I thought it best to begin with those familiar. One of these was "Bobbity-Bob-Bob-Bob," which had been changed to suit their language and which said to them, "Hurry-Hurry-Hurry." I marvelled at how quickly they caught the idea and how long they seemed interested in playing the same thing. The next game we tried was "Do This, Do That" and was also translated into Galla for them. This was not quite as easily understood but soon they were laughing like little children. It did not seem possible even to me that we had used all our time and that it was time for the refreshments to be served. At later meetings we have played "Ring on the String," "Bean Bags" and a few other simple things. They never seem to tire of any game and would play one throughout the afternoon if we did not change it for them.

We have been very happy over the results of the Sewing Circle. These women for the first time are enjoying a playtime, and are learning to sew. But more than all, they are learning of our Lord and Master, through the Songs, Prayers and the Bible Stories.

"SAYO HOSPITAL AND OUT PATIENT DEPARTMENT."

By Dr. Paul E. Gilmor.

MEDICAL work was started at Sayo during the year 1919 when Dr. Lambie first came to Abyssinia. Out patient work was carried on successfully from the start. Abyssinia is greatly afflicted with sickness, so that many people came for treatment for all kinds of trouble, but lack of accommodations and personnel prevented the growth of a hospital with in-patients.

One day during the summer of 1921 Dr. Lambie found a slave child along the road side, in a very pitable condition. The child was brought to the Mission and he became the first inpatient at Sayo. The physical ailments of this little boy were too much for his constitution, and he soon passed on to the land where physical sufferings are not.

From time to time various other unfortunate ones were cared for so that when Dr. Lambie left Sayo to start on his furlough to America there were about ten inpatients at the first American Mission Hospital in Abyssinia. Today May 1923, there are thirty!

This institution is most similar to our old friend "Topsy," whom we all know from "Uncle Tom's Cabin." It has "jest growed" it has never been born or established, dedicated, or endowed. It can scarcely be called hospital and yet that is what it is. It takes care of sick people by providing them with beds and medical and surgical care.

As is customary in the history of all great institutions it had a fire in early life. This occured in January 1922. At that time there were eight in-patients. Following this we moved into a small native tuckle, and later into a new building, which was being erected for use as a work shop. It was not completed so the porch was used as a place wherein to treat the patients. The in-patients were disposed of as well as possible until better accommodations were found. We now occupy the whole building and additional space has been made by enclosing the porches.

Wooden beds with boards for springs and mattresses of straw or grass mats to the number of eighteen have been provided. The twelve other patients at the

present time are happy to have a place where a grass mat can be spread down. Were opportunity given to others we could double the number of in-patients in ten days. The personnel, equipment and funds at our disposal compel us to limit the size of our hospital to its present capacity.

Those who are not on beds are housed separately and in native huts. To many of us it would be a great hardship to have no bed, or even to have such a bed as is given here. But in Abyssinia it is a great luxury to have as nice a place in which to be sick as the Sayo Hospital. For even a bed on the ground in a native hut is as good or better than many have in their own homes, and here medical attention is readily available.

The Out-Patient Department has a weekly attendance of 300 to 400. This varies with the weather. In the dry season there are as many as ninety patients

1. Hospital Force and Servants.
2. Method of carrying water at the Hospital.
3. Medical force of Sayo Hospital.
4. 1. Tucher (Toochoo) His goitre is much smaller now. He is much better in every way than the picture was taken. Sayo Hospital. 2. This Patient, a girl has a tumor on her cheek. Operation is not advisable at so late a stage. She would be unable to live under conditions of Abyssinian life afterwards. Sayo Hospital.
5. A patient who has yaws. This patient came from many days journey away, Nasser
6. A goitre patient at Sayo. There are many of these in western Abyssinia. Sayo Hospital, O. P. D. 1923.
7. This woman is unable to use her left hand for any practical purpose. The only effective treatment would be amputation of the arm. She does not desire that. Sayo Hospital, 1923.
8. Court of a Greek Merchant, Sayo.
9. A very pitiable case which came to the O. P. D. Sayo Hospital. Many of these people come so late with their afflictions. However, cases like this can be greatly helped or cured. O. P. D. Sayo, Hospital 1923.
10. Shone, who came to us two years ago when we could employ but one servant. Now he is one of our assistants.

in one day, but during the rainy season there are not so many.

There is sufficient work in the hospital to demand the attention of a nurse, doctor, a volunteer missionary worker, and two native boys actually helping with the dressings and medicines. Aside from this there are many home visits to be made. At the time of the present influenza epidemic this amounts to a large number. In view of the conditions under which treatment is given to many patients the results are excellent. Operations have been remarkably successful. If they were performed in America under such conditions we would expect the results to be very poor. We can only account for it as being the answer to prayer. Things are done as well as possible under the circumstances and God gives the results. Such being the case our workers are greatly rejoiced.

Ordufa is our star patient. Eight months ago he came to the Out Patient Department with several abscesses about the right knee and thigh. He was admitted into the hospital and has had three operations and numerous other complications so that more than once we have despaired of his recovery. Today he is better than ever before in his hospital stay. We have hopes of his being able to walk home in a few weeks. Ordufa has improved in health and has learned something about the Life and Love of Jesus Christ.

A woman lay very sick in the hospital. Treatment did not seem to be effective so that it was thought that she would soon die. Her husband who had not visited her for a long time, was found confined to his bed with rheumatism in the house of a friend. Somehow he managed to come and spend the last hours with his dying wife. He himself has now become an in-patient. It is pitable for him to be here, yet he says that his condition is much better in spite of his sorrow. Having seen him in the house of his friend we can readily see this to be true.

Many months ago Tucha came for treatment. He had a very large goitre; His heart was working laboriously. He was a small boy about ten or eleven years old. Medicine, food, and rest, with God's help have done wonders for him. When he first came he could not walk, because of his condition of weakness and exhaustion. Now he can run with the other boys, but he spends most of his time working around the hospital. When Bible lessons are given to the boys, he can answer as well as any of them. He is also learning so that after while he will be able to read the Bible for himself.

"Hakim, I want some 'koricha buda' (medicine against the evil eye)."

"We do not have any of that kind here."

"What do you want it for?"

"I want something which will keep away the effects of badness which some people are able to put into bread by looking at it. If I eat some of that bread it will hurt me, I want medicine to keep that away."

"There is no such medicine, there is no such sickness. I am not afraid to eat bread that anyone looks at."

"Of course it would not hurt you, it is only bad for such people as us Abyssinians."

"That is all foolishness, I have no such medicine, and you do not need to be afraid of the evil eye, for there is no such thing."

"Well, can you give me some medicine for a sick mule?"

"Perhaps, I can, bring your mule here."

"I'll bring him tomorrow."

"Tomorrow is the 'day of prayer,' and we only treat very sick people on that day. Come to Church tomorrow and bring you mule on Monday, and we will see if we can help him."

So it goes, there are pitiful, amusing incidents that occur and many more that are very sad. We do not have the ability to care for them all, yet the Master does seem to accomplish such wonderful results that we are gratified to be tools in His hands, and we hope soon to find a way to give good medical care to a greater number under circumstances much more favorable. A real hospital, more nurses, doctors, and native trained workers, will enable us to do it at a really small outlay of life and money. We need your prayers for help for all these things and for our Abyssinian patients and our own American patience.

"A LIGHT UNTO MY PATH"

By (Mrs. F. L.) Daisy Chase Russell.

HERE comes a man who indeed walketh in darkness. A poor blind beggar holding to a stick by which a little boy is leading him to the place where they all, the lame the halt and the blind, gather once a week to receive a message from God's word and to recieve also a temon, (5c). However there is a light on the countenance, scarred by smallpox, that bespeaks the truth about this blind man and one can see that he, like the one of old, has called on Jesus and He has heard him, and in his life is the Light of the World.

Here comes another man riding a fine mule and by his garments we know him for a priest of the Abyssinian Church. Without so much as a glance at the poor beggars he casts the bridle of his mule to a servant and approaches the "house of medicine." He pushes ahead of all the Gallas who are waiting their turn, almost a visible holding aside of his skirts in his proud bearing. Surely this one, educated in the Church itself, knows Jesus, you say. How sad it is to tell you that he has probably never read or heard the Word of God in a language that he can understand. Only from the traditions and fables of the older priests has he any knowledge for all his reading of Gods Word, all his prayers all his repetition of the Psalms, are in Giese, a dead language, which only a very few old and learned priests can interpret.

So sits and so walks this whole land, though nominally Christian, the Church in prejudiced self-sustained darkness as total as that of the ignorant heathen Galla. But the word is powerful as a two-edged sword and Praise God for His goodness it is cutting its way into the hearts of those who hear it as it is read and taught on the American Mission Hilltop in Sayo Abyssinia.

I just wish you could spend a Sabbath day at Sayo. You would not have much rest but you would enjoy it! Sabbath school at 9:00 A. M. with three classes, preaching service following, usually about two hundred present at these services. The afternoon service is one for the Greek-Abyssinian children, such bright little folk as they are. In the early evening there is the service for the young men which corresponds to a Christian Union meeting at home, at least the boys do the talking for the meeting. With assignments given a week before for a part of a Gospel chapter, they work as hard as can be all week to have it perfect for the next Sabbath. Many can not read so they have to have one of the boys who can read go over it with them again and again. They really know the scriptures in these small portions

and it is a time when the leader gets very close to these young men who are just now making life decisions. Some have already made their definite profession and many are asking for the alphabets so that they may learn to read the word for themselves.

Daily on the hilltop the word is read and taught to the various groups, each family's servants, the in-patients, the visiting patients, to the women two days a week, at the play-time on Friday evening, for the beggars every Saturday. Adding the number at each service and multiplying by the times each one hears the message there is the equivalent of one-thousand-two-hundred having one message a week, though in reality, which is better, many of these gets six or eight messages a week from God's word.

We are praising God for the arrival of a minister for Sayo this year, you see there is no one now with proper authority for baptism. But thank God He can work through any of his children who teach His word and there is already a fine nucleus for a native organization. Seven women have expressed a desire to be baptized and are receiving special teaching that they may know what is true of life. Many are eager to be taught and many more want to learn to read God's word for themselves.

I must tell you the happy story of the blind man whom we first saw being led about. He knows all the Bible stories that he has heard, God seems to have given him exceptional memory and even the stories that Dr. Lambie taught the beggars over two years ago he knows perfectly. He is so happy telling others and they love to listen to his forceful dramatic way that we have found a better work for him than to be a beggar. He is now to live on the compound with his old mother, come to all the services each day where he will hear more about Jesus and then he is to go to the markets and tell all who will hear these wonderful stories that have changed his life of darkest night into one where the light of the world has made all bright within, though the outer world is still in physical darkness for him.

I must tell you about Muletta (which means found) who is just typical of what the word can do. About a year ago he started to learn to read and though he was working he found time to study his alphabet and to read his Bible. About three months ago he voluntarily made a definite declaration that he wanted to follow Jesus, no matter what the cost, that he would give up his people if necessary, and go anywhere to do anything to learn more about the way of life. He was advised to continue his present work and study as he might until the school was opened up again. Soon enough came the test of his sincerity. It is customary among the Gallas (and Christians too) to make a sacrificial feast to the spirit of the dead once a year, for his good will for health and prosperity, for the next year. After the animals are offered then the poor are called to eat the feast from the meat. It seemed to Muletta with no advice from anyone that this was a wrong thing and he did not go to his home at the time of this annual occasion nor send any money to help. His friends warned him that something dreadful would happen to him because of his neglect to the spirit of his dead father but he said that he was not afraid. Just at this time the Influenza, which has been so terrible here this year, got its hold on him. He was very ill and his friends told him that this was the punishment for defying the spirit of the dead. He became better then worse again, twice being very

sick indeed. The scoffers of course felt that their point was won and Muletta came and asked us for some verses in Gods Word with which to answer them. He found many words of guidance and comfort and now he has gone to his mothers house, not in self defense but to try to show to her and his brothers at home the Way that has made life so worthwhile for him.

Education and the spreading of the Word must go hand in hand. There is no teaching of the Word from the native Church and those who have been through the rites of baptism are ignorant of the very elements of salvation. Fasts and feasts and paying the priests are the things that are stressed. However, in spite of the opposition of the Church against education outside of its jurisdiction, gradually the Word is spreading and many more each year are reading it in their own language. It is translated both in Galla and Amharic very well through Onesimus, an aged convert of the Swedish Mission) Thanks to the British Foreign Bible Society many Bibles and Testaments are being sold each year. How we praise God that His Word shall not return unto Him void. We feel the great need of teaching the people to read and it will be a day of great thanksgiving when God permits the school to be opened again. In the meantime we praise Him that we are not hindered from teaching His Word daily. We ask for all your prayers for a great awakening of those who might read it for themselves but will not. Oh, how many Phillips we need in Ethiopia today, that the name of Christ may cease to be a mere empty sound, but that it may, through knowledge of His Word and the power of the Spirit, be claimed unto salvation of the thousands whose hearts know Him not. How we long that He shall become unto many the Light of their path, as He has to this blind beggar.

THE EVANGELISTIC WORK OF THE HOSPITAL.

By Miss Isabel Blair.

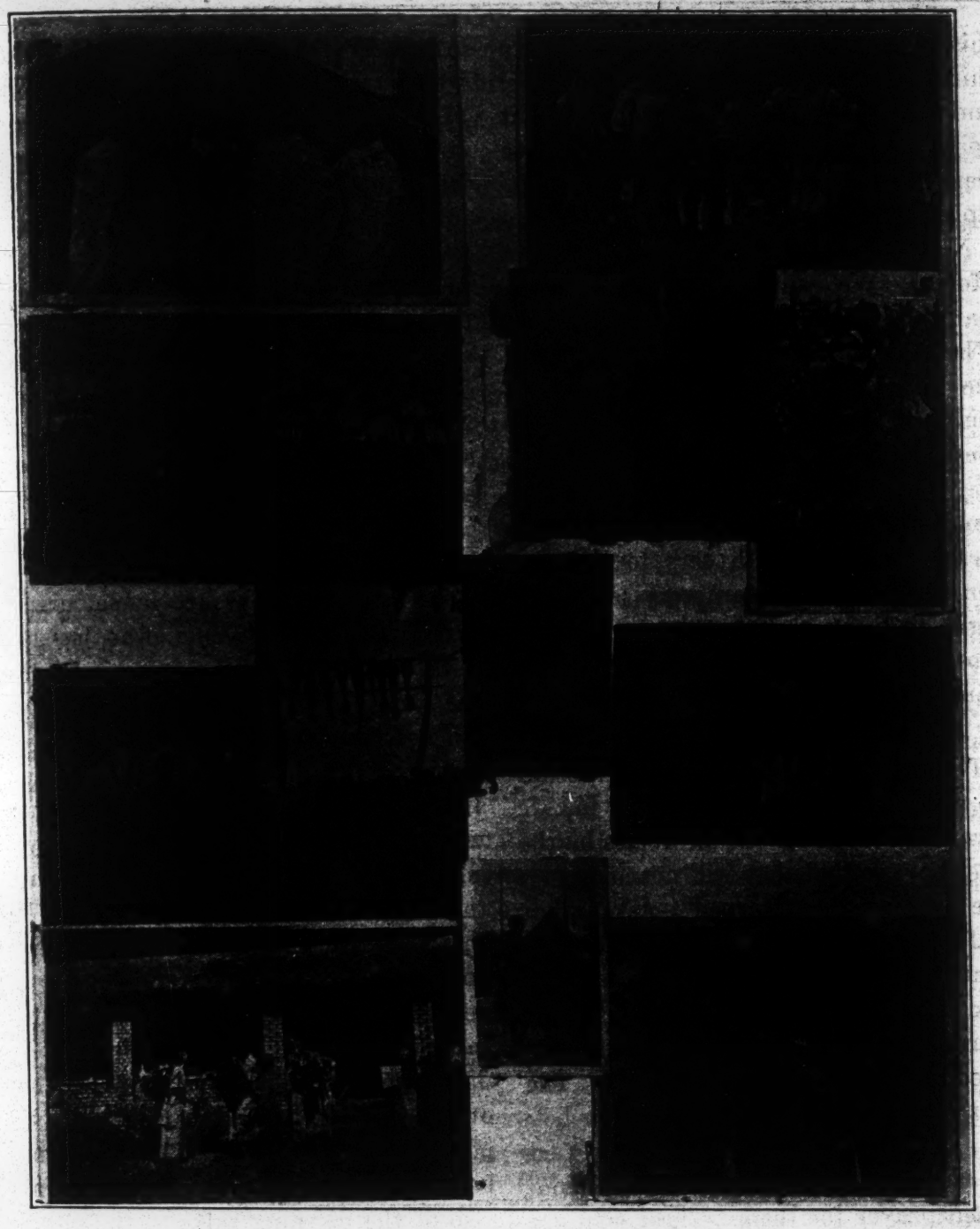
IT is surprising how much evangelistic work can be carried an each day in a hospital where there are so many other things to do. In our hospital here at Sayo, we have four meetings each day to tell the people about Jesus. We want everyone who works at the hospital or comes for medicine to hear of God's great Gift to the world and learn all about Him.

The first thing in the morning is prayers with those who help with the work. Each morning Dr. Gilmor takes the dozen or so boys upstairs and studies a small portion of a chapter in Mark with them. After explaining it to them, he gives them an opportunity to ask questions and then leads in prayer usually closing with the Lord's Prayer in concert.

Downstairs at the same time, much the same thing is being carried on by Miss Beatty with the four women. She is teaching them the life of Christ from Mark's gospel. Each morning they learn one verse from the text.

After these morning prayers, Taffara, our interpreter who is a Protestant Christian, gives a message to the sixty or seventy people waiting outside for medicine. No prayers, no medicine is the rule. Of course there have to be a few exceptions, but the gate is closed as soon as prayers are over and no one is allowed to enter. All the in-patients who are able, hobble out for Taffara's talk.

About five o'clock in the evening, I have the prayers with the in-patients. The boys who help us always come in for



1. An Abyssinan woman ruler. She rules a fertile country near Sayo.
2. Lions for the King of Abyssinia.
3. The Russell bungalow at Sayo.
4. Oxen hauling wood, Doleib Hill.
5. A Galla woman. The leaves in her hand are of a shrub from which they make soap or rather which they use as soap.
6. A grewsome sight. Much of Abyssinian in out the way places is still infested with robbers. This shows what eventually happens to many of them even although they escape justice sometimes. This one had killed eight men but was at last killed by the father of one he had slain.
7. When a Galla warrior dies they decorate his grave or some public place with trophies of the chase especially buffalo and elephant tails as in this picture. This evidently is a great man to have so many.
8. This boy had the tribal marks cut on his head, and they became infected. He is now one of our inquirers.
9. This picture shows Mr. and Mrs. Tom Lambie and children, Mills Taylor, Fred McMillan and Miss Beatty at time of visit of Taylor and McMillan, 1922.
10. Burden bearers. Galla women bearing fire wood.
11. Two native boys, Doleib Hill.
12. Public hanging at Addis Ababa in front of St George's Church.

this too, so we have from twenty-five to thirty. We have finished Mark's Gospel and are nearly through Luke, taking it paragraph by paragraph. They have learned the names of the twelve disciples and over thirty Bible verses.

Now what results do we see from our efforts? We cannot say we have had many converts but there are results. When we first started, practically no one could answer any questions. One could go over and over and over the simple story and still they would say they did not hear or they did not understand. How often have I thought of the verse, "He that hath ears to hear let him hear." But before very long they began to listen and soon we had one or two answering questions and then a few more, and now over half of them will try to answer.

They have learned to teach each other too. When new patients come in, we have them taught the Bible verses by the older boys so that they will not miss any. The evening they learned "Ask and it shall be given you," two of our patients were very sick. After a short talk on prayer and God's promises to hear and answer prayer, they were all asked to pray for these two men. The next morning both men were much better. Attention was called to this fact and another promise was made for continued prayer for them. These men are both now well on the way to recovery.

We see changes in their lives too. We used to have many complaints about the food and about the boys not waiting on the patients. After a pretty plain talk on the story of the "Good Samaritan," these all stopped. A very few have complained about anything since. There is a spirit of brotherly kindness in the air. Work is done more cheerfully. One boy helped an old woman get into her bed. Another of the patients, when almost well, started in to wash up pans etc., after the clinic work was finished, without being told. One patient, a woman, was brought in with influenza. It was impossible for the first two weeks to keep her at all clean. Many were the prayers on her behalf, for we had heard that she was not a good woman. What is she like now? She says that God, the doctor and Miss Beatty made her well. After a visit to our Church services, she came begging us not to send her home and asked for work. Now she is one of our cooks at the hospital and is learning Bible stories and how to read.

Some of our boys are home missionaries right now. Shone, who has been with us for two years, reads his Bible to the patients at every opportunity. He teaches them their alphabet and how to read and then loans them his Testament. If there is no interpreter around, Shone will take charge of the evening prayers entirely; reading, explaining, teaching the verses and leading in prayer. Then there are Gobrayesus and Wyessa who speak English. They were among the very first here at Sayo to confess their faith in Christ. We are hoping some day that they will go out to teach their own people, so we often give them opportunities to practice. They each have had full charge of evening prayers and also of the morning talks to the out-patients and do very well.

One day after dressing a man's foot, Gobrayesus told him, "Go to thy house unto thy friends and tell them how great things the Lord hath done for thee," Mark 5:19. This was passing on to another, a verse learned at the hospital.

Will you not pray for God's blessing to rest upon this part of our hospital work?

SAYO HOSPITAL HOUSEKEEPING

By Miss Ruth C. Beatty.

"DO we have room for another patient, Miss Beatty?"

"Yes, Dr. Gilmor, but he will have to sleep on the floor as the beds are all occupied, and in some places two boys are in one bed."

"Gobreyes will you tell this man that he can come in as a patient, but as there is no bed for him he will have to sleep on the floor."

"Ishe Gofta ishe," which means, "Alright Mister."

This is said with a deep bow, and perhaps the Dr. will have his feet kissed by the man to show his appreciation of what is being done for him.

"Shone please bring down a mat for this man to lie on."

"Ishe Giftie," (Alright lady).

Soon Shone appears with the mat. "Where shall I put the mat Giftie? There is no place."

"We will have to find some place. By moving the beds a little closer together we can find a place for another man to lie."

"Where is the Giftie?"

"O there you are. Here is a woman who says her home is far. She borrowed a mule to come here. She says that she is poor and has no friends. Can we find another place. She should be here for some time."

"Milkie and Mulessa can lie together and give their bed to her. And we can put up some mats and make a room in the ward."

Soon Mulessa appears in the doorway. Giftie I have no bed."

"I am sorry Mulessa, but we had to give your bed to the lady." And away he hobbles. Poor little boy has bojales in his toes and has to walk on his heels.

"Has Hadanesse finished making the bread Wayessa?"

"Not finished yet."

Out in a grass hut the bread is being made. You would say that it was pancakes which are five or six times the size of our pancakes in America. They are made on a large flat earthen vessel. When finished they taste very good.

In another mud hut the remainder of the breakfast is being prepared.

"How shall we cook the eggs this morning Giftie?"

"We will soft boil them."

"Is the water boiling for the eggs?"

"Yes it is ready."

"O they are not finished yet. The natives like them boiled hard."

Finally Deseta is convinced that soft boiled eggs are better for sick people than those cooked for ten or fifteen minutes.

"Dano does not want any eggs this morning. This is the fasting time for the Abyssinian Christians and he is not eating any meat or eggs."

"Finally every one who is allowed to eat has his breakfast, except poor Raso. He is so tired of liquids.

"Please give me some bread."

"In a few days Raso I hope that you can have some, but not today. But here is some good milk for you."

"Impossible! impossible!

After some persuasion we succeed in getting him to drink some coffee that is half milk. Later in the day when I was giving him his medicine I smell onions on his breath.

"Have you been eating onions Raso?"

"No Giftie I haven't."

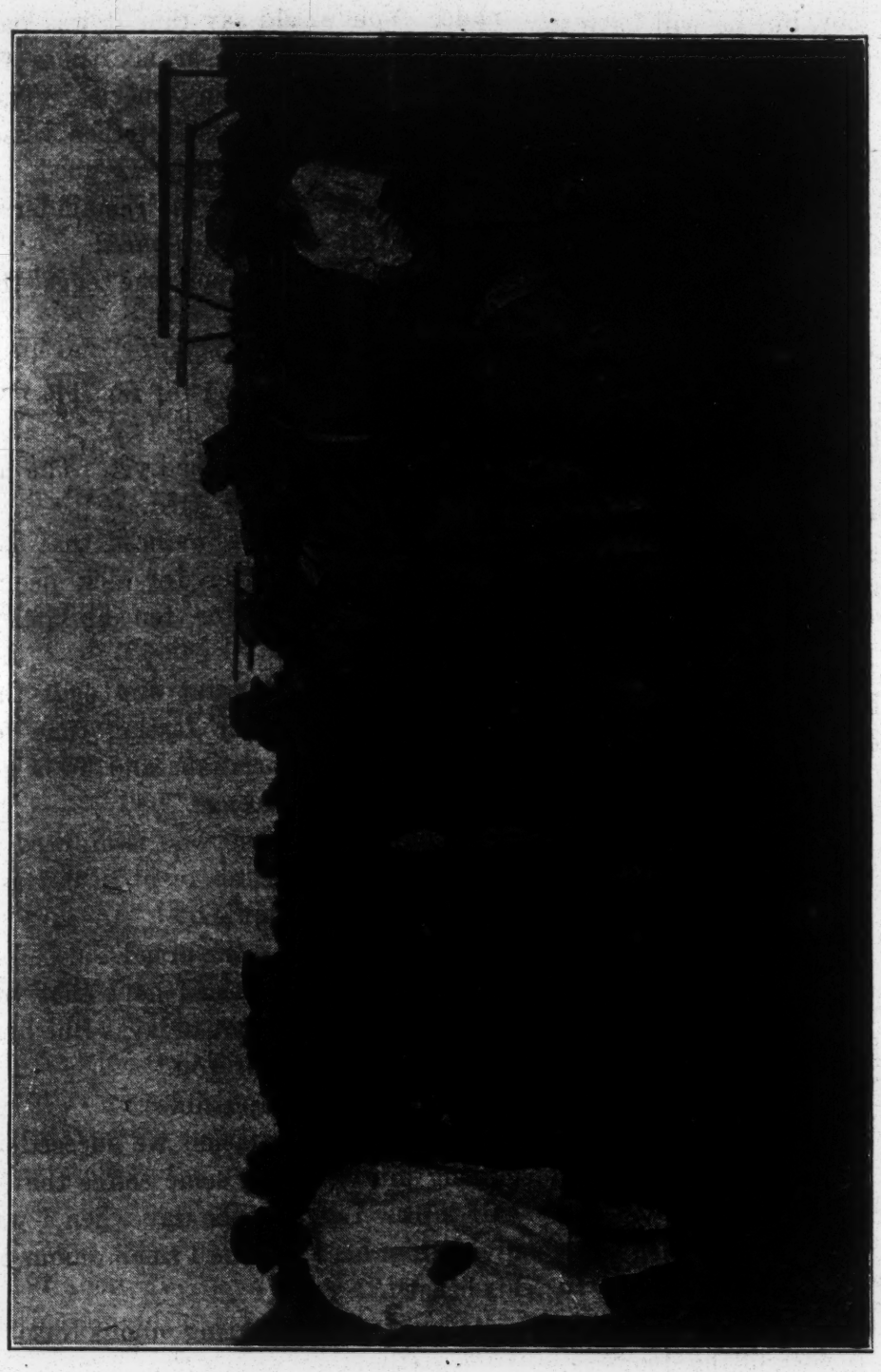
But afterwards he admits that he ate only one that one of his friends had given him.

"Why don't you drink your milk Gumtessa?"

"This is fast time and I am not allowed to drink it."

Poor boy is very sick. When carried into the hospital he was a mere skeleton. But even if he is in great need of food, nothing can make him disregard the will of the priests. But these are two exceptions. Usually the patients take whatever food is given and are glad to get it.

"Giftie this man won't let me give him his bath."



ABYSSINIAN MISSION TO WASHINGTON, 1919
These four Abyssinians were well impressed with America, and our Government's courteous treatment helped open the way for our Mission. Dejaz Nado (third Abyssinian from the left), Governor of Gore, is a friend of our work.
Courtesy Foreign Board.

"Why Ordoofa. what is wrong?"
"Don't you want Taso to give you a a bath?"

"I don't need a bath I had one the

other day."

"Now Ordoofa! Ordoofa has to smile and says, 'Ishe Giftie'." and Taso proceeds with the bath.

It is no small matter to keep clean beds. Imagine what the beds in our American hospitals would be like if the patients went to bed with their shoes on. The Abyssinian does not go to bed with his shoes on, most of them do not wear shoes and they do not go to the trouble of washing their feet after they have been walking around on the ground. Usually in the morning you find the sheet rolled up in a bundle under their heads so mussed and soiled that you would not recognize it as being a clean sheet the day before.

"Guracha, who gave you your clothes?"

This man has found his clothes and spread them over his clean sheet to make his bed more comfortable.

"Please Guracha do not get these out again. If every one of these men did this what do you think the ward would look like?"

One of the greatest problems we have is that of the natives clothes. If they have friends with them when they come in we send the clothes home to be washed as they are usually so dirty, never having been washed. The natives say that it wears them out to wash them. But the dirt isn't always the worst thing about them. We have often said that if we had to carry water up a steep hill in an earthen pot on our back we might not keep our clothes any cleaner than the natives do.

It would not be fair to the boys who wash the clothes at the hospital to ask them to wash the patients clothes. As soon as lumber is available we hope to have a more satisfactory arrangement for these clothes.

"Do you want to buy some wood Giftie?"

"Yes Wayessa how many loads are there?"

The required number of temones (equal to five cents each) are counted out and Wayessa distributes them among the women.

"Here Wayessa this is not good."

Just a glance at them and some of the women decide that the lion is not plain enough or the edge is worn some, and return them. Sometimes when we feel that it is all imagination on the part of the women, all that is necessary is to put them in ones pocket and take them out again and they will accept them. Many times we feel like scolding them, but when we remember that it is hard for the women to buy food with smooth temones we do not wonder that they are so particular.

"Taso do you know, of anyone who wants to pick cotton? Please tell them to come tomorrow morning when the bell rings."

Instead of the large pods of cotton that are grown in America, those that we have in Abyssinia are about the size of a hickory-nut. In order to separate the cotton from the seeds the natives have a machine something like the shape of a tuning fork. The handle is driven into the ground. About the middle of the prongs two sticks cross that have been put through a hole in each side of the two prongs. It requires two people to run one of these machines. One person feeds the cotton and the other one takes it as it comes out from between the two sticks. In ten hours about a pound of cotton can be seeded.

But the cotton is not yet ready for use. Deseta makes it pretty and fluffy by a machine something like a bow. The cot-

ton is thrown over the string and fluffed by picking the string with a little cone.

"Do you want anything at the market today, Giftie?"

"Yes we want some wood and some eggs."

The boys are able to buy from seven to nine eggs for a temone. About two o'clock in the afternoon the women come carrying the wood on their backs. Sometimes the loads leave their mark on the shoulders for some time so heavy is the load. Some of these women have faces so hardened by sin. They know so little of what is right and wrong. Many of them are young girls, but hard work has made them look like middle aged women.

This is Monday which is the largest market day.

"Wayessa will you please go to the market today?" We will need:—Five dollars worth of flour, one dollars worth of peas, two dollars worth of mats, one temones worth of cabbage, and two dollars worth of chickens. Here are some temones for carriers."

"Ishe Giftie."

As market is the place where people go to meet their friends it is evening before Wayessa returns. With him is a woman with twenty-four mats on her back, another woman with a sack of flour, a workman who is carrying a sack of peas and the cabbage, and little Mulessa is hobbling along carrying five chickens.

"What did you carry Wayessa?"

"Why I had the cotton."

"Now Wayessa you should be ashamed of yourself making other people carry such a heavy load while yours was so light."

Wayessa promises to carry more the next time.

You will ask what it costs to feed a family of forty people?

It requires anywhere from one hundred and sixty to two-hundred dollars a month. Of course this is double the value in Abyssinia. But a dollar is a dollar to the Abyssinian and we try to run the hospital on the money which we take in from the patients, but sometimes this is impossible.

It is our endeavor to build up the bodies of these sick people as good food is often what they need most and this is one opportunity we have of showing them how to live better.

ROBERT DORNON AND ABYSSINIA

By Tom Lambie.

HE was never there. He was at Westminster College where he was just a regular fellow and a general favorite. "Everybody liked that boy," said the banker at New Wilmington.

The big thing in the fall at college is football. Learning takes second place. No college sports compare with foot ball. Nobody cares much about college baseball, the track team has some admirers, basket ball is all right, but Foot Ball! All other college athletics and athletes pale into insignificance beside football and the football team. The football player is a hero, and there is justice in this. To tackle low and hard, to punt fifty or sixty yards out of danger, to buck the line and to keep cool and ready at all times requires heroism, as every man who has ever played the game knows. It takes a Man to be fullback of a football team and that's what Bob was, even if he were only twenty.

A good football player is certain to make a good soldier. He wasn't drafted, he volunteered. He didn't wait until the war was nearly over. He joined as soon as the war commenced. Football tactics this. All ready to go when the ball is put in play. No hanging back to

let the other fellow do it. His country called and he went. Just as obediently as he ever obeyed his coach on the football field, he obeyed his Army Officers. He played the game.

It was at Jouy-sur-Morin that Bob was located, for Captain D. H. Boyd had wanted the best men on the front line. He didn't want to take him if he were not ready to go. He thought he knew the answer Bob would give. Could any clean young Westminster fullback be content any place else but on the very front line? On July 15, 1918, he was engaged in evacuating the wounded from Red Cross Hospital No. 107 from the front, when the German air raiders came across. Of course there was no warning. There were, no doubt, bomb cellars where one could go and leave those wounded men. Don't insult an old Westminster fullback. He always had played the game and he would play it until the end. One can imagine the mind going back to New Alexandria, to the United Presbyterian Church there, of which he was a member, New Wilmington the team and the Glee Club, the Geneva Game, the dear home folks, Mother, the Saviour. Did he falter? No. Here lies duty. He played the game.

A glorious life he lived and a glorious death he died, one week later as a result of a bomb dropped on that evacuation hospital; and a glorious resurrection Bob will awaken to.

And so the dear home folks that Bob left want to do something in memory of him and of his Saviour, for another country that is being won to Jesus Christ in Africa. Bob was helping the wounded when the shell found him. How appropriate then that they should found a Memorial for him that will help sick and wounded Abyssinians back to health and a knowledge of Jesus! And so this money is given for Abyssinia.

There were tears in the Mother's eyes as she told me about her boy; there was a quaver in her voice, but somehow the whole thing seemed to me glorious. The clean young life laid down in the fields of France, that right might triumph. He had cleanly lived, he had nobly died. While helping the wounded he received his mortal wound.

The polished shaft of granite might mark the place where Bob Dornon fell; a bronze tablet on the college wall might commemorate his life; but lives like his never die. They sleep but the fragrance of their beautiful deeds grows sweeter as time and distance remove us from them. How much more appropriate a memorial to this Westminster fullback, soldier, Christian, is a room dedicated to the relief of suffering Abyssinians; how much more appropriate it is I say than a mausoleum or memorial tablet. The room in the hospital commemorates in an undying way, as chiseled letters never could, the deathless life of him. It is what he would want we feel sure, and it is going to be our part out here in Abyssinia to make this memorial gift in honor of their dear lad be the means of succoring many and bringing them to that Saviour for whom in a very real sense our hero died.

New Alexandria, Pa.
December 4, 1922.

My Dear Doctor Lambie:

In response to your request for some details of my son Robert Collins Dornon, in whose memory I wish to give $1,000 to furnish a room in your Abyssinian Hospital. I trust as you suggest that it may be helpful.

I presume the following includes what you had in mind. You may use what you desire from it.

He was graduated from Greensburg High School with class of 1915. Was a member of

Westminster class of 1919. A member of the College Glee Club and played fullback on Westminster team. He enlisted as a member of Hospital Unit L in April 1917 at the age of twenty. Was called into training at Camp McPherson, Georgia, the following December. Went overseas in March 1918 and was with this outfit at Camp Hospital No. 21 until the first of June when he went to an evacuation hospital at Jouy-sur-Morin known as American Red Cross Hospital No. 107, where he was wounded during a German air raid on the night of July 15, and died July 23rd.

He was a member of the New Alexandria U. P. Church. The enclosed clipping is from a letter from Captain D. H. Boyd at the time of his death.

I understand the money will be needed about the first of March and will send the check to Mrs. Campbell as directed. If it should be sent before that time, please advise me.

I pray for God's blessing upon you and yours and the wonderful work you are doing.

Most sincerely,

Mrs. Robert A. Dornon.

Addis Ababa, Abyssinia,
June 7, 1923.

Dear Mrs. Moore:

I am sending you a copy of letter received sometime ago from Mrs. Robert Dornon. I have written a little article about it which I have sent to the United Presbyterian and it seems to me that this young hero represents all that is truest and best in our United Presbyterian Church.

At New Wilmington he won a name for himself. Everyone liked him it was told. A wonderful athlete, a soldier who gave his life to the fullest on the fields of France, a hero who died for his convictions. And those dear home folks are giving a memorial for him in Abyssinia, which I feel will do so much more good than erecting a shaft of polished marble to his memory in the cemetery.

I thought you might be interested in this letter and if you think best I do not think Mrs. Dornon will object to its being published. We shall try to do our part to see that this money is expended to the best possible use in Abyssinia toward building a hospital and bringing Abyssinia to a knowledge of Christ.

I am enclosing a copy of the article I wrote to the United Presbyterian. I do not know whether you care to publish it or not, but if so, I am sure Dr. Reed would not mind; in fact I suppose you have more right to it than he has. Do as you think best.

With kindest regards and best wishes, I am,

Sincerely,

Tom Lambie.

I WILL NOT FEAR

I will not fear,
Though storm clouds gather fast;
Though kingdoms fall and mountains crumble into dust.
When every ship comes home with broken mast,
And every doubt of earth and hell assails my trust.
Then, whether heaven above be dark or clear,
My anchor chain will hold—
I will not fear.

I will not fear,
When dearest friends turn back,
And earthly ties are snapped by unexpected strain;
When those once dear now follow in my track
And rend me, then, though bleeding, I will not complain.
I shall expect my Lord will then appear
To shield his trusting child—
I will not fear.

I will not fear,
When everything goes wrong;
When losses, crosses, pains and sorrows overwhelm;
When days are dreary, nights are dark and long,
And storm blasts hide from view the Master at the helm.
I see him not, but while his voice I hear,
Unfalteringly I'll wait—
I will not fear.

—J. George Haller.

FOREIGN CORRESPONDENCE

SUDAN

Mrs. D. S. Oyler, Editor.

American Mission, Doleib Hill, Malakal, Sudan.

VISIT OF BOARD DELEGATION TO NASSER.

Dr. Anderson and Dr. Cleland, in going to and returning from Sayo, Abyssinia, were able to make two short stopovers at Nasser. Ordinarily the Gambeila steamers only stop about an hour, but through the kindness of the chief engineer and the Steamers and Boats Department, the delegation was able to spend about five hours going, and about seven hours returning.

On the first occasion one of the things most in evidence was the famous Nasser mud. In spite of this however, our Church was full when we called in our people to meet "our chiefs." Our visitors will have to speak for themselves as to what their impressions were. As for the people, we know that they were glad to meet our friends, and their friends, and that they were also helped by the short messages that the men brought. After the general meeting, about thirty of our Nuer Christians who were present remained to meet the delegation. The rest of the time was spent in inspecting the new residence, and eating lunch with the Nasser missionaries.

The return visit was very similar. The school and the new school building were inspected, a song service was held, and in the evening a conference was held with the missionaries.

The time spent at Nasser was very short but it was a real blessing to us, and to our people also, for it has linked them up in a new way with their friends in America.

ROUTINE LIFE AT NASSER.

Nasser life is not monotonous. No two seasons are alike, and no two days bring the same experiences. One season we worry over pumps or windmills, or some other appliance for securing water for our garden and our trees. Six months later we are kept busy keeping the ditches open to prevent being flooded out by the rains. One season we must be careful lest we step into one of the many large cracks in the ground, and sprain an ankle. A few months later, if we go about at all, we must wade through mud that reminds us of chewing gum. During the one season the people come to us from all directions and in large numbers, many for medicine and some for work, while during the rainy season nearly every one goes back to his village to plant his little patch of grain, and we have only the people of the nearby villages within reach.

It will be seen from the above that the dry season offers to us the greatest number of opportunities for Christian service. We have more opportunities for itinerating for it is only then that the roads are open for any distance. And we have vastly more opportunities for service on the mission compound. This past year there were for several weeks more than 350 people living on our compound or nearby. They were clustered about us in some sixty temporary grass huts. Some of these houses were erected by the industrial department to house the workers, others were for the clinic patients, while others were erected by the people themselves. A Nuer only needs about a dozen corn-stalks, and a couple of bundles of long grass to make a "geau" (a dry season house), for himself and his family, so that it is no great hardship for them to move about. In addition to these people there were across the river (only one hundred and fifty yards wide) from us a dry season village of perhaps one hundred and fifty huts and seven hundred and fifty people. So we had a thousand or more people within the sound of our Church bell, a long iron pipe which we beat with a hammer. And in addition to these there were other thousands within half hour's walk, and many more thousands farther out. To look after this parish we have had this past year a doctor, an industrial man, and two ordained men with their families and a nurse. This in itself has been a great reason for thanksgiving for never before in the history of the mission have there been more than two families and a nurse here at one time.

The ordinary day's work during the busiest season began about four o'clock in the morning when either Mr. Smith

or the writer started out for a four hours' tramp (or ride on mule back) over to the brick camp. Brick houses are the only kind that are permanent out here, and we have to make our own bricks. But we fare worse than the Israelites who made bricks for Pharaoh and had to hunt for the straw. We have plenty of straw but there is no suitable soil nearby so we must hunt for it. The past two years we have been making bricks down the river about five miles. We ordinarily took the land route because in land it is safer than in the native canoes, which are the only boats we have had so far (Thanks again for the launch we are getting this fall), and also the land route is a mile shorter. For several weeks we were making at the rate of five thousand bricks in a day, and during the busiest season when the brick moulding, and the wood cutting, and the brick burning were all going on at the same time, we had more than eighty men at work. So we felt that even an eight mile walk before breakfast to tell them of Jesus was worth while. Even these morning walks had variety. Sometimes it was moonlight while other mornings it was quite dark, and we who do not have the sense of direction that most of the natives have, have difficulty in following the right path amid the many crooked ones. The writer got lost one morning within two miles of home. Learned later to keep an eye on the Southern Cross just over my left shoulder. Also nearly always had a native along.

We usually arrived at the camp about sun-up, and all the workers were gathered together on the river bank for songs and prayer and the Gospel message. One could ordinarily get back from this morning jaunt by eight o'clock unless we stopped to hunt a bit. Nearly every morning herds of water buck could be seen, and sometimes ostriches. But the ordinary hunter's license only allows two water bucks a year and does not include ostriches at all, so their lives were usually saved. One morning I turned off the regular trail a couple of miles and was fortunate in securing a tiang, which is very fine meat. Ordinarily however we do our hunting at some other time.

In the meantime on the compound the work bell had been rung, the morning prayer meeting had been held, and Mr. Gephardt had been busy assigning the men to their various tasks.

School began about eight o'clock with a class of young men workers. Some twenty of them came by request as a sort of experiment, and while not all of them were equally clever, or inclined to study, yet a few of them have done well and are about ready to read. An hour later the bell was rung for the children. It was just an ordinary hand bell, and because the Nuers have no time pieces a boy was sent with the bell to ring it at the different houses. This year the school met in the Church, but we are thankful to say that the "George Monroe Locke Memorial" building is in process of erection and will be ready for use in the fall. Mrs. Smith, who has had charge of the school work for the past year, held a prayer meeting for the children, and then the classes were arranged. It was my privilege to have three of the advanced classes, one of them being composed of young men workers. The rest of them were distributed about and often Mrs. Smith had to call on one of the pupils to help with some of the newer classes. The children who came were in various stages of progress in learning the Nuer alphabet. They were also quite irregular in attendance. The equipment was very meager—no seats, no books only a few crude blackboards and printed cards. Can you imagine such a school? Surely any one with less experience and patience than Mrs. Smith would have given up in despair.

Such is the story of the first year of concentrated effort along school lines, and already it has proven worth while. There are six (two young men and four children) that are reading, and a number of others are not far behind. Already we are facing the problem of keeping ahead of our pupils with reading matter, and are having to fall back on these same pupils to help us, but the start has been made and the outlook is encouraging. Following the school

period of two hours the children are allowed to play with a large ball for a few minutes, or given an exercise drill, and the school is dismissed for the day.

Ten thirty and singing again! Where? Oh, that is Dr. Maxwell having his daily clinic prayer meeting. The doctor and Miss Soule have perhaps already performed an eye operation, or done some other special work, and now that the people have all gathered they are grouped together just outside the clinic building for the service. There are perhaps one hundred and twenty people present, and what a pitiful, hopeless-looking group they are. But some of our most promising Christians were just as unpromising when they first came. God has not only restored them physically but has also given them the greater blessing, eternal life. The treating of these patients has often taken till the middle of the afternoon.

The hour preceding noon has ordinarily been taken for the writer's language study hour. Most of our language teachers have been young men but this year I have mostly used a Nuer woman, a Christian, and the wife of one of our Christians. The greater part of the time this year has been spent in working on passages from the Bible, looking forward to Bible translation work.

Twelve thirty is our daily prayer meeting hour. We gather at the Maxwell home for about twenty minutes. Not a day has come but that one or all of us have had some special reason for thanksgiving, or some special burden of prayer on our hearts. Mr. Smith very often has requests for prayer for some person or persons with whom he has been talking during the forenoon. There have been a great many inquirers this year for whom a special class has been held on Sabbath day, and also Mr. Smith has spent a great deal of his time during the week with them.

Following the noon day meal and the ringing of the workmen's bell about two fifteen, which has been the closing hour for work for the most of the year, the regular work of the day ends, and we all try to get a bit of rest. The late afternoon has a variety of uses. It may be language study or reading, or buying and selling among our workers, or perhaps some form of recreation.

Sun-down always means getting into the house to escape the mosquitoes. Moonlight strolls are prohibited. It seems that there is one instance on record of a certain tall, English Reverend invading our camp, and carrying off one of Mrs. Campbell's girls, but we have never quite understood how they worked it. Perhaps love is not only blind but also mosquito proof.

Among the various happenings on the compound after supper is the weekly meeting of the language translation committee. There are three of us on it. During the week we work separately on some sentences for school work, or on some passages of the Bible and then come together for the final review. We always have two or more of our best linguists among the Nuers meet with us, and the meetings are always very helpful and interesting. But the time passes quickly, and soon it is ten o'clock, and we are reminded that one of us must be up at four o'clock for the trip to the brick camp, so another day's work comes to an end. What has been accomplished? Eternity alone will tell.

REV. W. J. ADAIR.

THREE WEEKS' TREK.

Into Garjak it was and in March, 1923. Your missionary travelled under the protection of the local inspector of this part of the province. He, the missionary, was quite sarcastic I fear, about the inspector's fear of those wild savages, but the man was quite serious about it, and I knew that was the only way I could get to the Garjak Nuers. So I went, much as we dislike to associate with the ruling class before the eyes of the Nuers. The inspector is quite an affable fellow. He has peculiar Moslem views to our mind, but then we are likely peculiar to him. He travels with a large company of mounted police, and thus we went to Garjak heavily convoyed.

Garjak lies just east and south of Nasser, and between us and Abyssinia. Just try to imagine that when I went out on the first day's trek I was beyond the

active sphere of missionary influence and work for the Nuers. We have many patients from that section, but other than these transients we do not reach unless one of us goes out once a year with the inspector. The medical man can not leave an established clinic too, often even when there is a highly efficient nurse to run things while he is away.

The first night we camped after a short "shid" (Arabic for "a march") in deep swamp grass which was very good for forage, but very bad for mosquito victims, as we were. We were glad when we got under our mosquito nets, into bed. Don't ask me why we camped there, remember I was only a mere member of the company. The river at this point teemed with crocodiles. In fact I can recall most any river I ever saw or heard of in Africa does that thing. It may not teem exactly in every place as it did in this place, but it certainly supports many a reptile. Across the river from our camping place there were hundreds of monkeys in the forest. Occasionally one would screech out sleepily. I suppose his companion on the limb gave him a sharp reminder in the ribs that he was monopolizing more than his share of the available space. This forest which is known all around as the "Monkey Forest," is only about twelve miles from Nasser, and yet in spite of many tempting bribes I have never been able to get a single monkey. The thick under-growth, the skill and speed of the grown up monkeys, and the height of the trees combine against the monkey hunter, at least to capture alive, which is the only way they can be used for science. I suggested trying to capture a baby monkey. "But Kim," (short form of the Arabic form of 'Hakim', or 'doctor')" look at this big scar on my head," my boy says, "I tried that same thing, and the mother and father and two uncles came after me with big clubs. and split open my head. I soon dropped her baby." Last summer when returning from a rest in Abyssinia, and thinking to delight the doctor's heart, as indeed it would have, Miss Soule brought a youngster of the missing link species and brought it along to Nasser. Unfortunately it was found dead one morning, acute grief likely, although a violently abbreviated tether chain in a fall from the tree may have been a contributing cause of death.

Discussion that night at the dinner table started on the relative merits of the King James, and the American Revised Version of the Bible. Do not know if there was any element of patriotism in it all or not, but we could not agree. So from that we skipped lightly, as acquaintances will, to the inspector's creed of "Work is my god." From that we went to prohibition and other general subjects, and am afraid that my preaching did no more than "miss the mark," as the Nuers have it. The mark, that night, being a man's heart.

Slept rather fitfully that first night out, having forgotten some of the old comfort tricks in camping out any where whether in the Allenghenies or in a Sudan swamp in the dry season. I forgot to bring more than three big, double, cotton blankets and for my forgetfulness I was cold for three weeks. I somehow or other can not stand the cold when sleeping outside at night. Down only nine degrees north of the equator one thinks it foolish to burden one's pack animal with lots of heavy bed clothes. In the house at Nasser, of course, a sheet suffices practically the year round.

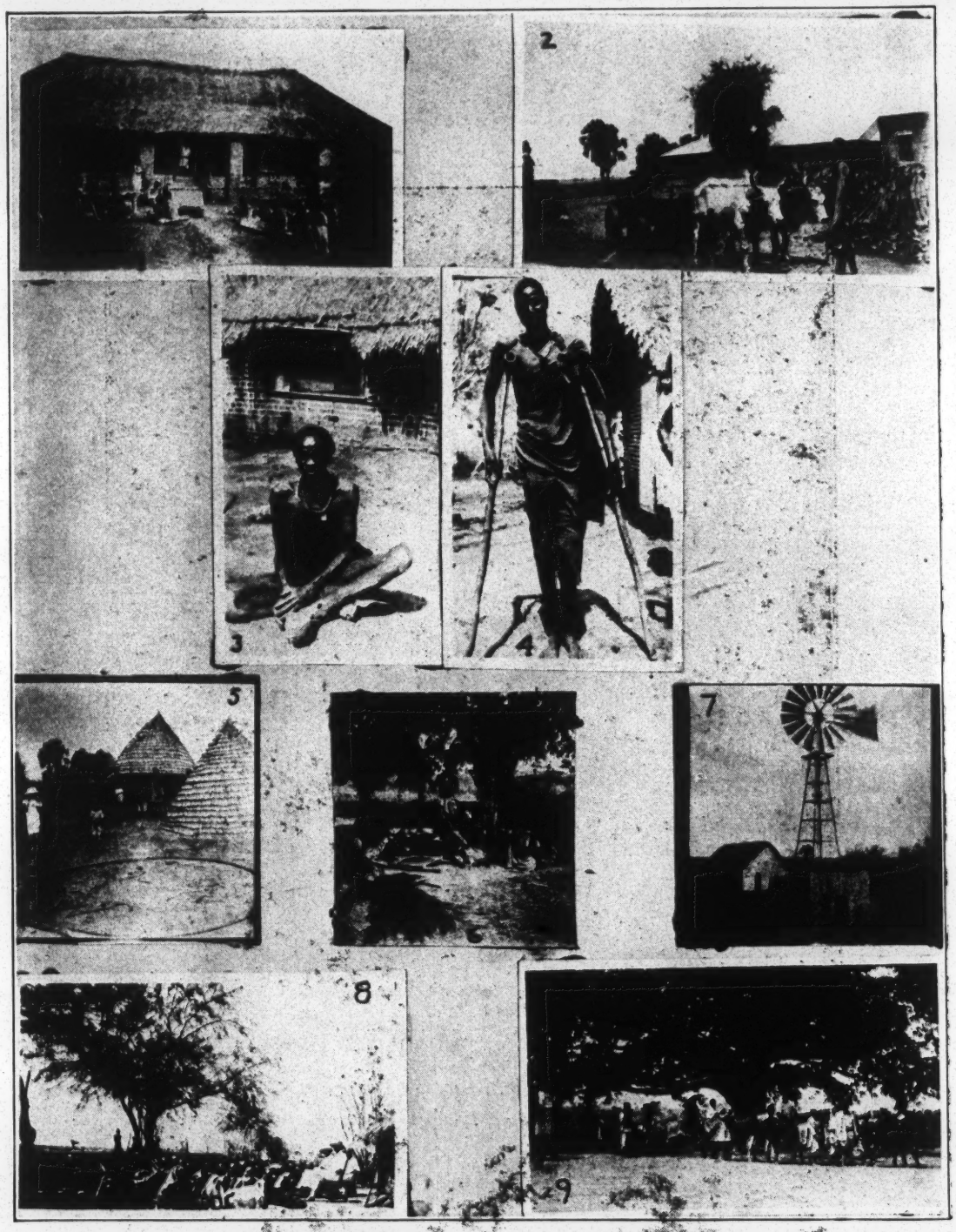
Morning and sun-up does not conduce to sleep, and any way the camp is well astir, and my men were new at running a pack mule and its intricacies. The question was "Will they know enough to cinch on that pack so that it will not wiggle every step of the way, to the wearing away of one's nerves, until with a sigh of relief you see it gracefully slid into a nice, soft, mud puddle?

We were off in the delicious cool of the tropical morning. Nothing is more refreshing to my mind. But oh, how one wilts before noon, like the grocer's lettuce. Compared with the wonderful evenings the morning is the finest time of day out here. The Nuer "dies" from the cold in the morning, though the sun rising in his strength "kills" him at noon, only to revive and be "slain"

ROBERT COLLINS DORNON

Gave his life in the World War.

(See page 283.)



WITH OUR MISSIONARIES IN THE SUDAN!

1. Charcoal, sheep and rope sellers, Nasser.
2. Hauling brick for N. W. M. Residence, Doleib Hill.
3. Kwa, a leper who was treated at the Nasser clinic.
4. Using homemade crutches, Nasser clinic.
5. Native roof being put on house Doleib Hill.
6. Making bricks at Doleib Hill.
7. Windmill, Doleib Hill.
8. Dr. Maxwell and Miss Soule at the daily morning prayer meeting, Nasser clinic.
9. Trucking in Abyssinia.

again in the evening and the whole night through by the terrible cold of these tropical nights. In fact the only time he likes the weather (much like his brother at home) is the time when he can sit "bong" in the shade somewhere. "Bong" is the Nuer word for "idle."

We stopped at noon and rested the animals, although it didn't stop with the quadrupeds, I can assure you, for the first three or four days out. At least I know one biped who appreciated the chance to sit down, and shave and wash, and then stretch his legs. The police are all mounted, and the inspector (as is a usual thing with the Englishman when he treks or travels) literally moves. One special mule for the bath tub, the other fourteen carried bedding, tables, etc.

While I read, the inspector had his endless round of cases to hear, and it is remarkable how much of the Nuer he gets for one one who seldom has the opportunity to take a proper lesson. It is a sign of growth and advancement in the government that the local administrators are now required to have a fair knowledge of the dialect of the people whom they administer. We were off again at three o'clock, and then camped at sun-down, and this was the log for the next eight days.

We went south and east circling swamps, some of which were twelve or more miles long, and eight or ten miles across. Distance is very deceptive out here and doesn't mean much any way. We reckon in time needed to travel, rather than in the distance to be travelled. We forded two rivers, and waded across many small tributaries to those rivers, and we made about fifteen miles a day. This was really a very leisurely pace and nothing of hardship about it except sitting in the saddle, which one doesn't mind after the first nine days.

The district through which we traveled was surely a paradise for grazing cattle. And the cattle were "like to the grass," to again lapse into Nuer. The expression has reference to numbers, and if you would be a real Nuer, and dramatic, you must drop a few wisps of grass as you make the declaration. The Nuer custom of migrating during the dry season to some swampy region where his cattle may graze until the rain freshens up his permanent village district with new grass, is unique as far as I know, in this end of the world. They often move all the cattle hundreds of miles. One would think that they would walk all the fat off coming back, but likely the Nuer gets his summer holiday in this way.

One late afternoon while stopping to shoot some tempting tiang, we fell behind our guide, or rather he went on and left us to find our own way. We got off the road, and it was quite dark. We found ourselves in grass towering over our heads, which was far from being comfortable, or re-assuring, because it was a fine lurking place for lions. The inspector blew his alarm whistle, and fortunately a guiding bugle answered immediately. At the time we were headed straight into the swamp. My, the multitude of elephant tracks, but the people assured us that the elephants had left. I never expected to see so many tracks in my life. There were miles of tall grass, alternating with open spaces where the grass had been burned off by the Nuers, and the rank, new, green growth had sprung up, and was a fine grazing place for the cattle.

All this country is practically under water during the rainy season, which corresponds to summer in America, and now in the winter, or dry season, we find a cattle camp about every five miles. Hardly any one was in the camps except boys and men. A man who owns cattle is really a king, and every one thinks so. He would never think of foraging for himself, and the lady of the house or some one in common, must carry all the kaffir corn from the permanent village to the camping place, and if the food supply runs out she must go all the way back and bring some more. She is the official milker of the family (like they do in "Pa"). Their huts at these places are made of grass, and these are built in a circle. The cattle are tethered at night in the open space in the center. The ubiquitous dog, forever howling or yap-

ping, always manages to stand at a safe distance from our whip. The shy, amazed kiddies never saw any thing like this, it beats even the sensation caused in America when a circus comes to town. But no cordiality marked our entrance into a village for they never know what is in the air when the inspector arrives. It may be a grim errand for all they know. We got a twelve foot crocodile for the people, and so helped to ease their ever-present "meat hunger." We also got some white-eared cobb, and a water buck. The latter was the finest I had ever seen. Its horns were thirty-five inches long. From this place we journeyed to Jakau, a small stream which has its source in the Abyssinian foot hills. We had planned to stay at Jakau about ten days, and administer medicine, and so advertized all the way.

And we now come to the real thrill in life, as far as a doctor is concerned. The sound of the lowing animals sent us to sleep, with the assurance of a full day on the morrow. And it certainly was. I wrote brief histories of, and examined thirty new patients that day, appraised and credited the animals, had a praise, prayer, and Bible lesson, and gave them all their medicines. All this was done under a light khaki tent, on the stands by the river. It was not cool work, nor restful, trying to get the exact history in a foreign tongue, but how gratefully I feel to sleep that night, not caring about anything so mundane as supper, or even dinner before it. I often used to wonder how Christ and the disciples forgot to take bread sometimes, but I can understand that now. That day at least ninety heard the gospel story, who had never heard it before. It is a great privilege to see the interest that story has when it is novel. There were ten days of this privilege, averaging one hundred at the meetings, counting the friends, visitors, etc. These meetings were held just before the medicines were given, at noon. The dust storms and the sand of the river ruined uncovered medicines, and such experiences make one love the "Tabloid Drugs." The alcohol lamp was broken to bits some where enroute, and so to sterilize the needle rapidly each time before giving injections, I borrowed some charcoal which a kind, old lady was smoking nearby, and placing a bit of it on the sand, blew it into a brisk flame, which served fairly well.

One of the first patients to come was a crippled chief. He is one of the important, if not the most important, "cattle chiefs" in Garjak. This means his particular work is the settlement of cattle disputes. The Lord sent that man for the Gospel and for Salvation, for the medicine, of course, could not restore him. He came along later to Nasser, and along with two other of these Jakau patients, were baptized one wonderful Sabbath. I asked the chief one day if he did not want to confess his love for Jesus before the people, and be baptized. He replied, "I love Jesus, but what about my four wives?" "Well, will you give up your ideas of marrying more, and provide for these four, and try to live with only one?" He said that he would, and the two ordained men at this station examined him, and considered him eligible.

So three of these Jakau folks accepted Christ, and at least a thousand people in that district heard about Christ for the first time. Do you wonder that it is not difficult to forget the flies, the heat, the sand, the cold food, the three weeks away from the comforts of home, or the two hot days on the way home in a little row boat? Do you who read, get the thrill in your deepest heart? What a wonderful privilege it is to work for these people!

DR. J. S. MAXWELL.

(CONTINUED FROM PAGE 240 NOVEMBER NUMBER)

The mule was then ushered around to the dirt pile, the cart was loaded, and the procession started for the new building. Of course the mule too wise to run with a loaded cart and went along quite peaceably. When the cart was unloaded Tawn was given special instruction to hold back on the mule and not let it run. Then they started back to the dirt pile and Tawn tried to obey instructions, but the mule stepped on his heel which put

poor Tawn out of commission for the time being. This time the mule not only ran, but kicked also. First the front end of the cart was kicked to splinters; then she ran through a hole in the hedge, and kicked loose everything that her heels could reach. She made a dash for the river and plunged down over a place where some Nuers were digging a special kind of soil. They fled. Then she ran along the water's edge to a place where some women and girls were filling their water jars. They also fled, leaving their jars behind them. One of the wheels turned over a jar, but strange to say did not break it.

Finally the mule was re-captured, and all hands tried to get the animal and the battered cart up the steep embankment. The mule balked! All the help available was not able to get it over the top. Just in the midst of our difficulties our Abyssinian carpenter came. He took the mule by the bit, clucked a bit, and the mule walked up the bank while the crowd stared! "Oho," said they, "The mule understands Abyssinian." The fragments of the cart were gathered up and Faissa, the carpenter, put them together. Then the gang and the mule worked happily "ever after."

No account of labor troubles is complete without a tale of strikes and riots, and we had these at Nasser. First there was the Anuak strike which lasted three days. One of the things the i. m. does not like to see is an idle man, and so he hired every Anuak or Nuer who came along. Soon there were 130, and the brick making season had not yet started. It pained him to think that it would be necessary to dismiss some of the poorer ones, but he made out a list of fifteen men who were to be told that their services were no longer needed. A little before this about forty men, most of whom were Anuaks, had been sent down to clean off the elephant grass from the place where the bricks were to be burned. Brickmakers receive five dollars a month and their food, which are high wages for this part of the world, but men at ordinary labor only get half that much. These Anuaks reasoned that since they were working at the brick-making place that they should receive brick wages, and an awful roar went up when they were paid what was due them. They all said that they were going to return to their country. The i. m. really wanted about fifteen to quite but he was not prepared to see 60 or 70 leave. However he told them that they could all return to their country if that was their wish. These men sat around for about three days, and nearly all returned to work.

Then there was the Nuer strike which only lasted for half an hour. When the roads dried up the Nuers came in crowds for work or for medicine, and in a short time 180 of them were hired. To be sure the pay was not heavy according to American standards but it was difficult at times to get even a small amount of work from people who had done little but hunt and fish all their lives. They remind one very much of American Indians. Since one foreman could not possibly look after so many workmen it was decided to hire one of the Nuers as an extra foreman. The men all said that this would never do because no one would be willing to obey him, but the i. m. asked Dusta, a Christian Abyssinian foreman, to select the best young Nuer, and he did so. When the head Arab foreman was asked about this boy he declared that he would never do because he was lazy and stupid. It was finally decided that the Nuer boy, whose name was Rial, should be made foreman, and the i. m. informed all the workmen to that effect.

Then what do you suppose happened? The men threw down their tools, and refused to work under a Nuer foreman! More explanations were made and it seemed that they were satisfied, but as soon as the i. m.'s back was turned the talk rose to a storm. Those who absolutely refused to work under Rial were told that they were dismissed. This seemed to take their breath away, and they said that they did not mean what they said at all. The whole performance was taken in by the Anuaks, who had had their lesson and were working quietly away just near us. Before the commotion was finally settled some more men were dismissed. Rial stuck as foreman, and

made good for about two months until he told some lies and became ill about the same time. But he had paved the way, and now it is no longer difficult to get a fairly capable man to act as foreman. The men realize that they must obey these "little chiefs" as they are called.

ABYSSINIA

MRS. T. A. LAMBIE, Editor.

GETTING SETTLED IN ADIS ABABA

(Mrs. P. R.) Effie M. West.

GETTING SETTLED in Adis Ababa should mark the climax of a series of traveling experiences. But you see the process is still in the making, though we have been at it three whole weeks. This morning we are wondering if GETTING SETTLED will not be our main source for "thrills" during the coming year.

The evening we landed we SETTLED in an ex-queens palace, now known as Imperial Hotel. I must confess the new missionaries were "thrilled through" at this SETTLEMENT. Indeed we were more prepared for a wild night in a crude mountain cabin, than for this large two story pale blue palace in the center of a small park. I can not say we felt exactly at home there, but I can say we never ceased to wonder at the elaborate decorations. We did enjoy the novelty of it for a few days; yet GETTING SETTLED weighed so heavily on our minds that we were all keen to leave when the first opportunity presented itself.

About three miles from the hotel is a comfortable little stone house where Dr. Young, Florence White SETTLED with Dr. Lambie and family. The Swedish Mission people kindly made room for Phil and I, so we SETTLED in the coziest little mud hut you could imagine. We are so thankful for our experiences on the Swedish Mission Compound. We absorbed ever so many pointers on ways of dealing with the natives. There is much to admire in some of their leaders, and we long to follow their example. Learning to talk with the natives is the first step to realizing our ideals. In attempting to solve this problem our new friends have been most helpful. They have sent one of their native teachers to assist us in the strange sounds every day. Another advantage of temporarily SETTLING at this mission was our contact with so many different interesting people who came in. One day our host took us to call on an Abyssinian priest. We had an interesting time looking over his marvelous hand-printed books which are for the queen. He apparently had an interesting time looking us over; and expressed his astonishment that we were not black, yet were from America! There are some American negroes in Adis Abeba so he assumed that all Americans must be dork complexioned. Rev. Olaf Erickson, our host, had an Abyssinian judge into dinner one day, and we were introduced to real Abyssinian food. Imagine a whole stew of hot red peppers with bits of chicken, onions, and eggs mixed in. Even now, the thoughts of it make me feel a bit unsettled, and since my story is GETTING SETTLED, it is not appropriate to go in detail here.

Early one morning a crowd of people came riding into the mission grounds. There was general confusion for a moment which developed into a grand welcome for two returned Swedish missionaries. It was some little time before the natives could be quited down; but later we were introduced to the rightful owners of our little hut. We were happy to help welcome other workers, and never will forget our last pleasant evening with our new friends.

Dr. Lambie arranged for us to SETTLE in the three roomed cottage beside his temporary home. Here we unpacked some of our old familiar belongings and really and truly felt SETTLED for one week. But suddenly, since Dr. Lambie has settled with the Ras for our new mission grounds; we have faint visions of a little mud hut on our new field. It seems advisable for some one to SETTLE out there at once to sort of hold down things. Who knows but by the time you are reading this we may be GETTING SETTLED on United Presbyterian soil!

EFFIE WEST.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

THE PLACE OF TEMPERANCE IN THE CHRISTIAN PROGRAM

A Definition of Terms at the outset will clear up possible misunderstandings. Many, even among those who drink or are engaged in the liquor trade, profess to believe in temperance, but by that they mean moderation. We have passed the day when any sane person will favor excess in the use of intoxicants. Several years ago a leading London newspaper said: "The controversy is not now between much drinking and little, but between little and none at all." Hence, by temperance we mean total abstience from the use of intoxicating drinks and drugs by the individual, and their total prohibition by the State. This is in line with the teaching and practice of devout Hindus and Mohammedans; it is in line with the evidence of scientific research on the evil tendency of moderate drinking; moreover, this ideal is in keeping with the spirit and teaching of the Bible. We must confess with shame, that the practice of too large a section of the Christian Church has been far short of this ideal, and has given rise to the following expression in a recent publication: "The habits of the Europeans and those of the 'Depressed Classes' are the chief obstacles to total prohibition in India." May we say further that the evil influence of this traffic, now defended and supported by many Europeans, is one of the great hindrances to the evangelization of India!

By Christian Program we mean (1) the bringing of the lost into saving relationship with Jesus Christ, the Saviour of the world; (2) their growth and development in the Christian life. This involves education to develop the physical, intellectual, social and spiritual powers of the human soul. There is a place for the Christian doctor and nurse to minister to the body in the time of sickness. There is need for the industrial and agricultural man to train the hand as well as the head, to make possible economic independence and the realization of new tastes and desires resulting from the fruitage of a New Life. It means an intelligent effort to put about weak and tempted souls every possible safeguard. Social evils that thrive on the weaknesses and sins of humanity for financial gain must be opposed. We must be as wise as the farmer who not only prepares the ground, sows the seed and cares for the tender plants, but is quick to kill weeds and fight insects before they destroy the growing crops. One of the greatest of social vices is intemperance. Caste, the social evil, gambling, bribery and other evils are detrimental to Christian character and should be opposed. But it is not merely to protect the young and weak Christians that our programs should include temperance; it is to rescue all who are in the clutches of this evil traffic, and to help India free herself from one of her worst enemies.

The Present Opportunity to give telling service to the temperance cause when organized and well directed effort bid fair to produce the maximum results, suggests sound reasons why Temperance in the present program of Christianity for India should have much larger consideration than it has ever had in the past. Five to ten years of united and determined effort while India is considering favorably the question of total prohibition, and while provincial excise policies are subject to change and revision, promise larger results than twenty-five years of such effort later, if we allow the present public interest in this question to become cold, indifferent and hopeless, satisfied with an excise policy that at best will be a compromise.

The present situation has both its hopeful and discouraging aspects, which deserve careful consideration. While the Indian Press, both English and Vernacular, are decidedly favorable to prohibition; the European Press, excepting religious publications, are opposed to prohibition. Protestant Churches are friendly to the temperance cause and most of them actively supporting it, yet large numbers of Indian Christians, especially those from the Backward Classes, are addicted to the drink habit. It is reported that in a certain mass

movement area having third generation Christians, 85 per cent of the males drink. We are told of a Hindu student who refused to become a Christian because he had the impression that by so doing he would have to take to drinking liquor. This was because all the Christians he knew were users of alcohol. Many nominal European Christians, also large numbers of Anglo-Indians and Catholics are addicted to the drink habit. Many Indians who have dealings with no other Christians but those who drink, naturally suppose that Christians as a class favor drink; and not a few Indians have taken to drink through their influence.

It is only in the exceptional village that a favorable hearing is not given to a temperance message. Even those who use liquor are frank to acknowledge that it is a bad thing and desire to see India free from drink. The upper classes, of course, are favorable to temperance. The danger with them is over-confidence. Many seem to be resting in a false security that because drink is not hurting them, why should they give time and money to promote temperance? To prohibit the traffic is the business of the Government, hence they are satisfied to remain inactive. They know that drink is harmful, but lacking definite knowledge of the evil effects of drink upon large numbers of India's people, they have but little power and influence for temperance. Hence we find temperance societies are loosely organized and non-aggressive. One redeeming feature of this situation is the same lack of efficient organization among the supporters of the trade. While the great majority of Indians favor prohibition, not a few have come to feel that liquor revenue is necessary to run the Government. The activity of some sections of the Press in publishing anti-prohibition material, has doubtless unsettled many Indians as to the practicability of prohibition for this country. It remains to be seen whether Indian statesmen will put principle before financial considerations, and the welfare of the country above an easy method of collecting revenue.

After all it is among the backward classes that drink has its strongest hold. While the habit is growing among many of the upper classes, yet there does not seem to be any great concern among them for their own safety, nor for the welfare of the outcasts and ignorant peoples of this land, hence they are not doing much to save them from the curse of drink. It is the Christian forces who are doing most to uplift these classes, and it is they who must take the leadership in saving them from the power of drink.

The Non-Cooperation Movement was instrumental in weaning large numbers from drink. While we cannot sanction the methods that were sometimes used by the followers of Mr. Gandhi, nor the political motives of many of them, yet we must commend their zeal. Since the failure of this movement to reach its political ends is generally acknowledged, and while the movement, apparently, is on the decline, there is great danger that the interest it succeeded in arousing against drink will also wane into indifference and hopelessness. Our task is to conserve and direct this interest along constitutional and non-political lines. To do this we need the help of many of the non-cooperators themselves, along with the cooperation of other parties, classes and races. If we can do this it will mean a great gain to the temperance cause. Can it be done? If so along what lines? To answer these questions we must first consider briefly what is being done by the

Present Temperance Forces of this country and their potential possibilities. One of the leading organizations is the Anglo-Indian Temperance Association, which was founded in 1888. Its work has been largely among the educated classes among whom considerable interest has been created in favor of prohibition. Local societies of this organization are found in many of the towns and most of the cities of India. Its platform enables Hindus, Mohammedans, Parsees and Christians to work together in the cause of temperance. Through the All-India Temperance Conferences, and by the activity of Temperance Federations of the larger cities, a good influence has

been exerted upon Government. The General Secretary of this organization is Mr. Fredrick Grubb, whose office is in London. He edits a quarterly publication called the "Abkari," which is sent free to all officers of local societies and other Indian leaders. Its circulation is 2000 copies and it serves as a bond of union between the various societies.

Smaller organizations are at work in this country such as the Royal Army Temperance Association, the International Order of Good Templars, the Rachebites and possibly others. Such organizations as the Servants of India Society, and the Social Service League give much attention to temperance.

W. C. T. U. IN INDIA.

The Women's Christian Temperance Union effected a national organization in India nearly thirty years ago. Though a women's organization its activities has not been confined to women, and though a Christian organization it has exerted a benign and far reaching influence in many non-Christian communities. It is recognized as the strongest temperance organization in India today. There is work for children under the Loyal Temperance Legion. Other departments of work include Young People's Branch, Anti-Narcotics, Moral Education, Child Welfare, Medal Contests, Scientific Temperance Instruction, etc. From the Literature Depot at Lucknow thousands of rupees worth of temperance material is sent out each year. Early this year their monthly organ "Indian Temperance Record and White Ribbon" was combined with the "Indian Temperance News," and the new publication is known as "The Indian Temperance News and White Ribbon." It is ably edited by Dr. and Mrs. W. L. Ferguson of Madras, and has a monthly circulation of 1000 copies. The divisional and national conferences of the W. C. T. U. have proven to be centers of wide influence. For the past three years the growth of this organization has been greatly stimulated by the untiring efforts of Miss Mary J. Campbell, the National Organizer, The National President is Mrs. F. B. Price of Lucknow. She has tact, good judgment, foresight, executive and business ability to a marked degree, hence is a splendid leader.

The Blue Ribbon Temperance Association was started three years ago by Miss Campbell. She found that one of her largest opportunities for work was among the men, and at their request began to form societies among them. This organization at present is a department of the W. C. T. U., and the national and divisional superintendents are appointed by that organization. This will continue until the Blue Ribboners are strong enough to hold their own conferences and appoint their own officers. Though but three years old there are now over 130 units of the B. R. T. A. in India. "The Blue Ribbon," a little monthly of four to eight pages, is the national organ of the B. R. T. A. Though the youngest of the organizations named it bids fair to become one of the largest and strongest within a few years, having district, provincial and national officers. Its special interest to Christian forces will be considered later, after we note briefly

The Temperance Activities of Missions:

Let me state at the outset that practically all Protestant Missions are taking an increasing interest in promoting temperance, preaching it along with the Gospel Message and in numerous instances organizing Blue Ribbon units. Here we can note only a few of the special developments by certain Missions. The American Presbyterian Mission is one of the first to receive grants from America for temperance work. The Temperance Committee of the North India Presbyterian Mission has carefully classified available temperance material into an "Outline for Scientific Temperance Instruction," which is filling a real need and has been widely approved. The Methodist Mission has set Rev. J. W. Pickett free for half-time in temperance work. He has been given a liberal budget and among other things he is to publish a monthly clip sheet, a copy of which will be mailed to every registered paper in India. This will keep the Press informed from reliable sources of the progress of this reform.

CONCLUDED IN NEXT ISSUE.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"LEST WE FORGET!"

WE DECLARE THAT IT IS THE WILL OF GOD THAT THE SONGS CONTAINED IN THE BOOK OF PSALMS BE SUNG IN HIS WORSHIP, BOTH PUBLIC AND PRIVATE, TO THE END OF THE WORLD; AND IN SINGING GOD'S PRAISE THESE SONGS SHOULD BE EMPLOYED TO THE EXCLUSION OF THE DEVOTIONAL COMPOSITIONS OF UNINSPIRED MEN.

ARTICLE XVIII OF TESTIMONY OF THE UNITED PRESBYTERIAN CHURCH.

"LEST WE FORGET!"

Concerning use of Psalms in Public and Private Worship.

Quotations from "The Psalms in Worship"—1905.

We rejoice in the privilege and gladly give space in *The Women's Missionary Magazine,* for the following quotations taken from "The Psalms in Worship," a volume of 571 pages, containing twenty-eight subjects, produced by fifty-six writers, on "The Authority," "The Duty," "The Suitableness," "The Law of Worship," "The value of the Psalter in Praise," "The Psalms in Missions," "Psalms in History," "The Status and Outlook of the cause of Psalmody," etc., etc., etc. How largely this volume, "The Psalms in Worship." has been distributed and read over the Church, we do not know. We do know the volume contains gems of great value to the lovers of Psalmody. The addresses were given at Pittsburgh and Chicago, successively under the supervision of the Psalmody Convention, and were from the strongest men of the United Presbyterian Church. The arguments of every writer justify the exclusive use of the Psalms in public and private worship, for the entire membership of the United Presbyterian Church. It would be well, yes it is important that every one having a voice in the voting power of the Church should study "The Psalms in Worship." The cry is, "The young people are wanting a change nothing for them in the Psalms." One writer in "The Psalms in Worship," says, "Give the Psalter a chance and God will vindicate their truth to the minds of the young," another says, "That the young people appreciate the Psalms when once taught the beauty they contain," again—"The Psalms not only appeal to the young, but they are touches of the Divine hand, and the children's voices are heard in the praises" also—"It gives interest to the Psalms we sing to know that when God gave the Psalter he did it to meet a need of the Church *for all time.*" "There is no other hymn-book in existence that is so attractive to every body, old and young alike as the Book of the Psalms," also—"No system or collection of merely human composition has ever proven satisfactory to the Church at large, they all lack at important points," another writer says—"God is the theme of the Psalter no other book exalts God so much," again—"The Church was largely sung into existence during the Reformation through the use of the Psalms." "The heart of the Psalter is Jesus Christ. We do not need more of the Psalter for the Church, but we do need the right spirit in the hearts of God's people to sing them," again we read—"The superiority of the Word of God over all words of men will be admitted and the Psalms are certainly more fit to be used in the offering of praise than the best compositions of human genius." "Take Jesus out of the Psalms and you take the kernel and leave only

the husk," also—"Many of the Psalms would be meaningless were they not intended for New Testament times." "Is it a song of national security you desire?" "They in the Lord that firmly trust shall be like Zion hill; which at no time can be removed but standeth ever still." "The strains of these national airs have never been excelled. There are no lyrics like them, none with such warm oriental, such rich tropical imagery, at times their music is like the flute notes of the shepherds among the hills; again it is the martial strains as their hosts go out to battle. We see the still waters where the flocks bend to drink, and we hear the sound of many waters, like the mighty breakers of the sea. We see, as in a gallery of ancient worthies, the faces of Moses, and Asaph, and Heman, and Ethan, and David, and Solomon, and the sons of Korah—Song writers, musical composers, precentors, and teachers, and the faces of the prophets, and priests, and the Judean Valleys and hill slopes where the flocks lie in the green pastures and purpled hills are vocal with the songs of the vintage. Where else are there so many diverse emotions stirred into activity as here in the Psalms of the ages." (Think of substituting. "The Beautiful Isle of Somewhere" for such songs as the One Hundreth Psalm or the 91st Psalm Ed.) Again the same writer says—"There is no book of poems so poetical; their is no imagery so grand; there is no pathos so deep; there is no literature so ennobling; there is no wisdom so profound; there is no harmony so enrapturing; there is no place where the noblest measures clasp hands with themes so exalting, and lead us spell bound to the coast line of the Infinite and tell us to just to stand there, be still, think a while look up and let the soul grow." "And so I take God at his word and I climb as high as He gives me strength; and I look as far as my poor vision reaches and I stand there dazed in the infinity of what is, and what is to be." "I hear choirs of the land invisible, the music of the throne loud is in my ears and the songs that I hear are the lyrics we are singing, the old, old songs which bore the Hebrews hopes to the gates of gold, and strengthened our Savior's heart in the shadow of the cross—God's songs, the songs of the redeemed, the songs of the covenant, thine and mine and those of the Church triumphant for evermore." Scarcely have we touched any of the grandeur the joy, the hope, the faith inspired in our belief in the use of the Psalms in Worship. Now eighteen years have passed since the two conferences were held. The Church has witnessed some changes, has it any apologies for these remarkable compositions, contained in the "Psalms in Worship." How could any writer change his opinion, some we know have not. A person is at liberty to change his denomination. Especially when his opinions of the United Presbyterian Church have changed, but to work to tear from that denomination its fundamental principles no person after reading this volume we believe prayerfully and thoughtfully prepared for the growth and welfare of the United Presbyterian Church, but will see new beauty and comfort in the Psalms. A mother began to prepare her son for the greatest service in the world and she based her teaching on her faith in the whole word of God, for study for prayer for guidance and for praise. Now at the threshold of the young life for service she is dazed and bewildered to know the truth. As many short comings as she knew the United Presbyterian Church had many worldly things creeping in

she continues to pray that her son may find the whole truth in the whole Bible. Now what is threatening the United Presbyterian Church, threatens many other denominations namely to conform to the world in order to win the world and the mother will not urge her son into the ministry making apology for the use, the entire use of the Psalms for worship—The Church is responsible for its position. "This cry which is ever sounding in our ears that the Psalms are unsuitable for evangelistic work and that there is no Christ in them, is simply an advertisement of ignorance of the real character of the Psalms. The statement may be made in all confidence that hymn singing Churches usually know but a few of the Psalms, usually the Twenty-third or the One Hundreth. These are excellent samples but there are One Hundred and Forty-Eight others, which God saw fit to place with them in His inspired Book of Psalms, and when once introduced thoughtful people express themselves as astonished at the happy selections and say they did not know of such songs, The whole difficulty with the Church of God in the world, United Presbyterian and all, in the matter of praise is that we are not sufficiently acquainted with these spiritual songs of the Word."

* * * * *

The Forty-first Annual Meeting of the Women's General Missionary Society will be held in the Shadyside Church, Pittsburgh, June 1924.

Two Churches had cordially proffered their hospitality, the Sixth and the Shadyside. Since the former had been host to the W. G. M. S. when Monongahela last entertained it, the officers of that Presbyterial, with hearty appreciation of the offer, declined it and presented to the Women's Board at its meeting of November 6 an invitation to meet in the Shadyside Church—an invitation which the Board accepted with thanks to Monongahela and to the Church whose special guests the convention will be.

* * *

IMPORTANT!

"THE BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH, SCHAFF BLDG., 1505 RACE ST., PHILADELPHIA, HAS BEEN RECEIVING FROM GOOD FRIENDS OF MISSIONARIES VARIOUS PACKAGES TO BE FORWARDED TO THE FIELD. IT IS NECESSARY THAT WE REFORWARD ALL OF THESE TO OUR WAREHOUSE IN BROOKLYN. CONSIDERABLE TIME AND EXPENSE WILL BE SAVED IF THE GOOD FRIENDS WILL COMMUNICATE WITH GEORGE B. McCLELLAN, SCHAFF BLDG., 1505 RACE ST., PHILADELPHIA, WHO WILL BE GLAD TO SUPPLY LABELS AND THE NECESSARY FORMS FOR THE CUSTOM DECLARATIONS."

YOURS VERY SINCERELY,

GEORGE B. McCLELLAN.

THE PURPOSE OF THESE SERIAL PAGES.

To aid all Senior and Young Womens Missionary Auxiliaries, desiring to qualify in efficiency. Each point will be discussed in order: questions welcomed and explanations given in the hope that any clause not fully understood may be made clear.

Years ago the need was felt for a set of rules or instructions to guide and aid missionary societies in meeting the requirements of the W. G. M. S.: a goal, an objective, without which it would be so easy to fall into ruts.

This need found expression in a Standard of Efficiency which was submitted to the Philadelphia Convention in 1914, when it was adopted and sent forth with the seal of approval of our womens highest court.

Two years ago a revision was asked for by one of the eastern presbyterials, and, by action of the New Castle Convention, this matter was placed in the hands of our Womens Board.

At the Los Angeles Convention the revised Standard of Efficiency was adopted: later this action was ratified at the Corporation meeting in Pittsburgh. No drastic changes have been made and every point has been retained since these ten points cover every phase of the missionary society situation and are necessary to the growth and development of the work so dear to our hearts.

* * * * *

AN INCREASE IN MEMBERSHIP OVER PREVIOUS YEAR. Point 1.

According to the ruling of our Revision Committee, any loss in membership, during the year, from whatever cause, must be made up, with an increase (if by only one name) over the previous years record:—to illustrate—Mrs. A moved to another place, out of the bounds of our congregation: Mrs. B was called to her Eternal Home: two others must be found to fill vacancy on membership roll, besides at least one other new member, before we can gain Point I.

(Objective—Every woman and Young woman who is a member of the congregation, enrolled either as an active member of a missionary society or in the Extension Department.) Remember this is not a part of Point I, and is rarely attained on a practical, working basis, though if every active member would keep before her the appalling number of women in our beloved Church who are not identified, in a real sense, with missionary endeavor: of the results if the 95,000 now enrolled, were all to become "active members" of our missionary auxiliaries, we would take no rest, neither give this "Silent Two-thirds" rest until they were lined up, through Missionary Society agencies, with the greatest work in the World.

Later we hope to discuss the subject of programs: how to plan and conduct in a way that will attract and win uninterested ones: sufficient now to say, that if those upon whom the Lord has laid this matter, would covenant together, by prayer and personal approach, to gain those nearest them as co-workers in the missionary society, the campaign for new members would be on in a surprising way; it is to HIS interests remember, and we would thus be fulfilling HIS Great Commission as surely as though out on the Mission field.

Questions answered and Point II discussed next month.

Yours for Efficiency, Jeannette C. Alter.

WOMEN'S and YOUNG WOMEN'S MISSIONARY SOCIETIES
auxiliary to
THE WOMEN'S GENERAL MISSIONARY SOCIETY of the UNITED PRESBYTERIAN CHURCH of NORTH AMERICA.

I

An increase in membership over previous year. Objective—Every woman and young woman who is a member of the congregation enrolled either as an active member of a missionary society or in the Extension department

II

(a) A Junior organization.

(b) A group of girls or young women organized and contributing to the work of The Women's General Missionary Society.

III

(a) One or more prayer groups.

(b) Prayer Cycle used in prayer groups and monthly missionary society meetings.

(c) A Prayer Cycle provided for each member of the society and its daily use encouraged.

IV

Total Missionary contributions increased over previous year and designated for the seven departments of work, viz.: Foreign, Home, Freedmen's, Indian, Parsonage, Ministerial Relief, and Temperance and Reform. (Budget Card and Envelope system recommended.)

V

Increase in Thank-Offering over previous year.

VI

A gain in tithe payers in society. Use of tithe pledge cards recommended.

VII

All pledges and contingent fees (W. G. M. S. Expense Fund, Presbyterial Expense Fund, Isaiah 41:6 Fund) promptly paid.

VIII.

A definite share in Home or Foreign Missionary's salary.

IX

Annual reports sent in on time to proper presbyterial officers.

X

(a) A gain in number of Women's Missionary Magazine subscriptions, or "A Magazine in every home in the congregation."

(b) A mission study class apart from the society program. *School of Missions* recommended.

A PROTEST

The self-condemnatory article entitled "The Sober Reflections of an Ex," although very brilliant and witty, and in a general way convincing, seems to require just a word of protest—from another Ex., if you please—an ex-delegate. We presume our able ex-President will reply with the Scotch poet,

"Facts are chiels that winna gang
And daurna' be disputed."

But believing this are we not often forced to the conviction that "nothing is so fallacious as facts, except figures." The flattering statement that an "ex-President is the flattest thing imaginable," may be modified by the adage, "All rules have exceptions." A few ex-Presidents of the United States occupy a pinnacle much higher than any Presidential chair. The writer's first W. G. M. S., met in Monmouth, in 1901. She will never forget the charming personality and sweet unassuming dignity of the presiding officer of that Convention. Mrs. J. T. Logue, characteristic by the way strikingly similar to those of our recent President at Los Angeles.

The Fortieth Anniversary stands out alone, a high water mark in Conventions. From the President's eloquent address of the first evening, through many rich and varied experiences, to the climax when Mrs. Campbell carried us close to the throne and to our duty in the consecration service it was one delightful surprise after another.

No previous convention ever had so many "never befores"—not on the program. These were time-consumers but were an essential part of such an occasion. Our beloved Foreign Secretary never seemed so "divinely inspired," rising to the summit of every occasion, and receiving an ovation every time she appeared several of these as tangible as beautiful. And our loved Magazine Editor. Mrs. George Moore! How her face shone as a result of the enthusiastic greetings and beautiful gift of which she is so worthy.

These and many other exquisite happenings were not on the program and will not probably be repeated soon again under similar circumstances. Once indeed, did your humble servant have an almost uncontrollable impulse to speak out in meetin'. It was when Kate Hill uttered the shocking statement that her letters were consigned to the waste-basket. They never are, we are sure, where any one has a file for valuable suggestions. The writer utilizes them again and again.

Our discerning President showed her true genius by allowing a rare and flood-tide occasion to have its way. But now, reviewing it with all the glamor, enthusiasm and inspiration gone she wonders if she should not have arranged a less complete and interesting program or checked "the overflow of speech, from the full heart" of missionaries, Board members and pioneers.

Oh, no! our gentle President was not such a miser of time as to use the gavel, and we are so thankful. She was not, as some presiding officers are like Dickens' "old clock at Dr. Blimbers whose monotonous beat rapped every second on the head the minute it was born, killing it stone dead on the spot." Nor like those of whom the Roman poet Juvenal wrote—

"If he but walk a mile he first must look
For the fit hour and minute in his book."

Finally, our dear, although soberly reflecting "Ex," will you not refuse to look at those two flaws!—in such a program!

Were radio so perfected that one could hear a concert of voices of persons scattered from Maine to California testifying concerning the Los Angeles Anniversary without doubt that mighty chorus would assert

"Truly without exception the Fortieth Convention of the W. G. M. S. was the best."

Mrs. W. C. Adair.
Weiser, Idaho.

* * *

LLOYD GEORGE KNEW ALL ABOUT MARY JONES.

When a committee from the American Bible Society presented Lloyd George with a Welsh Bible just before he sailed for England, the Ex-Prime Minister of Great Britain interrupted Dr. Haven's presentation speech by saying, "I have known all my life about Mary Jones, the little Welsh girl, and her long journey in quest of a Bible which resulted in the organization of the first Bible Society in the world. It is one of the most beautiful stories I know."

The presentation took place on board the *Majestic*. The members of the committee were President Churchill H. Cutting, Vice Presidents E. Francis Hyde and G. S. McKenzie, and General Secretaries William I. Haven and Frank H. Mann.

Dr. Haven, in presenting the Bible, which was printed in New York, said:

"One hundred and twenty years ago a little Welsh girl, by the name of Mary Jones, which you will probably recognize as a Welsh name, walked barefoot over the hills from her home to the nearest minister twenty-five miles away because of her great desire to own a copy of the Holy Scriptures. When she was told that the minister had none for her she burst into tears which caused him to give her from his cupboard one that had been promised to a friend, and she went home rejoicing.

"Turning it over in his mind he decided to go at once to London. There he gathered a few friends together and told them the story and a Committee was formed to see that all such persons in Wales and in the British Isles should have copies of the Bible. Someone in the meeting uttered the significant words 'If for Wales, why not for the World'?"

"You, yourself, sir, if I may be allowed to say it, are a living witness to the fact that 'What is good for Wales is good for the World'!"

"From the simple act of that little girl has sprung all the Bible Societies of the world which are sending out among all nations in over five hundred languages and dialects twenty millions of copies of the Scriptures every year.

"We felt that we could not let you go home without giving you a Welsh Bible, published by the American Bible Society for the Welsh Churches and congregations in the United States. There are no people in this country more loyal to the Bible than the Welsh. We know that you stand for the Bible as the cure of the ills of the world. We wish you God-speed!"

THE SUCCESSFUL MAGAZINE AGENT

By Mrs. J. P. White, Cedarville, Ohio.

Place: The sitting room of one of the members. Characters, Six neighbors five of whom are chatting together as they are engaged in fancy, work embroidery, tatting etc .

A preliminary conversation on any topic of local interest. The coming bazaar, the last lecture course number, a recent wedding or the latest style of dresses.

Using names of the participants adds color and interest.)

Mrs. A. "Oh, say to change the subject, has Mrs. C. seen any of you about subscriptions for the Missionary Magazine? You know that contest closes today."

Mrs. B. "Has she not been to see you yet Mrs. A?"

Mrs. A. "No, and she needn't bother."

Mrs. F. "That looks like her now coming right in here. Talk about the angels - - - - "

(Greetings)

Mrs. C (The Magazine agent, comes in with a bright face and cherry voice).

"Well of all things. I certainly think this is rare luck. I've been tramping all day today and thought I had a few more places to go in this neighborhood and here I've found just the folks I want to see. Of course you know what I'm after. This Magazine contest closes today and I am anxious to get every woman in my division enrolled as a subscriber.

It is hardly necessary for me to explain. I suppose you know that the Women's Missionary Magazine is the only missionary publication for the adults of our Church. The women have been publishing it for thirty years. Printed on splendid paper, it is profusely illustrated a joy and delight to the eye. (Displays a copy) It deals with all phases of our women's missionary work at home and abroad. It keeps pace with all great missionary movements, publishes articles on the United Mission Study courses home and foreign. It carries a directory of our Women's Board, Women's Association, the names and addresses of all workers supported by us. In short it is one of the best magazines of its kind, east or west and is absolutely indispensable to every woman of the United Presbiterian Church."

Mrs. A. " You certainly have your speech down pat."

Mrs. C. "Well, I'm right here to take subscriptions. You take the Magazine Mrs. D?"

Mrs. D. "Oh yes, I've taken it for years. I couldn't keep house without it."

Mrs. C. "How about the rest of you? Mrs. E. do you take it?"

Mrs. E. "I used to take it but I just let it drop."

Mrs. C. "And you Mrs. B?"

Mrs. B. "No I never took it and I really think I cannot subscribe *now*."

Mrs. C. "Are you a subscriber Mrs. A?"

Mrs. A. "No and I hardly expect to be."

Mrs. C. "You are a subscriber Mrs. F."

Mrs. F. "Yes but I am sorry to say I hardly ever look at it."

Mrs. C. "How can you let it go unread? I just love to read the missionaries letters. Some of the writers are dear college friends and some I know only through the Magazine.

Mrs. F. "I don't know any missionaries."

Mrs. C. "You can get to know them."

Mrs. F. "How pray tell."

Mrs. C. "Just the way you got acquainted with President Coolidge, Mr. Edison, Henry Ford and Jane Adams. If you would read about the missionaries you would find them very interesting personalities. And, Oh how your heart would be stirred by their experiences."

Mrs. F. "I must confess I was surprised last year at the Presbyterial convention. Everybody seemed to know Dr. Lambie and I had never even heard of him. I certainly enjoyed his addresses and I was just thrilled with his recital of what he had seen and done in the Sudan and Abyssinia."

Mrs. C. (Tapping her pencil nervously) "I am ready to enroll you now.

Who will be the first?"

Mrs. E. "I should like to help you out Mrs. C. but I see no use in paying for something one does not use. By the time I get the housework done and the children's sewing and my tatting—you know I kind of specialize on that—I never have time for reading. It isn't that I'm not interested; I simply cannot find the time. I've a dozen Christmas presents to finish yet and I don't see how I am ever going to get through."

Mrs. D. "Why don't you read the Magazine Sabbath afternoons. You surely could read it in a month. And some of it would be good reading for the children."

Mrs. E. "I suppose so. But sometimes we have company and sometimes I am so sleepy and tired I lie in bed all afternoon.

Mrs. C. "Do you not think we owe it to our children to keep informed along all lines and do you not think that Christian mothers should keep before their children the great work of the Kingdom? I think as Mrs. D. has said there are many things in the Magazine to interest your children. The pictures are just wonderful. What boy would not be interested in Mrs. Russell's story of the donkey walking into the house and munching cottage cheese from the table, while she was on the porch and of the cow coming in and helping herself to several boxes of Lux? Or to hear of the Maxwell's trip to the Monkey Forest, which is to be given later? What child is not interested in kings and queens and princes. No one ever read a more interesting story than Dr. Lambie's visit to the King of Abyssinia.

Mrs. E. "I'll think about it and let you know later."

Mrs. C. "I'm afraid 'later' will not do. We finish our canvass today. You think about it while I talk to these other folks. Now Mrs. B are you ready?"

Mrs. B. "Now you know, dear, I'd like to help you out but I feel I just can't spare the money now. You know money is rather tight."

Mrs. A. "Yes and it keeps people busy to make ends meet."

Mrs. C. "I know that is true but we spend the price of the Magazine in many trifling ways and a dollar spent in this way brings great riches and blessing into hearts and homes."

Mrs. B. "I suppose that's your way of looking at it but I can't spare the money *now*."

Mrs. C. "I have always heard that you were great readers at your house. You take a good many magazines?"

Mrs. B. Indeed that's our one extravagance. My husband will have the best of reading material."

Mrs. D. "Better get the Women's Missionary Magazine, then."

Mrs. C. "What Magazines do you take Mrs. B?"

Mrs. B. "I do not know whether I can name them all. We take (names several popular magazines). Then my husband thinks he must have all sides of the political questions and he takes the Enquirer, News Journal, etc. Of course we take the (names local papers). For lighter vein we take (names one). My husband has to have several along the line of his work. He thinks a man cannot keep up unless he has everything that is written on his special line." (Names appropriate magazines).

Mrs. C. "That's right too. That's just the idea about our special line. Do you take any women's magazines.

Mrs. B. To be sure I take (name two or three).

Mrs. B. "Since the ..... has been reduced fifty cents, I decided I must have it again. The other day when I was in .....'s store, I found they were making a special offer on the ..... for one dollar a year instead of one fifty. That was too good a bargain to miss so I subscribed for that too."

Mrs. C. "Well I say you are readers. However I would like to suggest that you do not have balanced rations. You need just this little book to put you in touch with the great spiritual needs of humanity."

Mrs. B. "Well I don't see how I can. Perhaps I can take it later but not now."

Mrs. C. "Say Sister—You are already spending more than thirty dollars a year for periodicals. If I could suggest an

easy plan of payment would you invest one more dollar?"

Mrs. B. "What's your plan?"

Mrs. C. "You know the plan of the "Newly-weds," for furnishing a house? A dollar down and a dollar a week the rest of their lives? Now if you will subscribe you may pay two cents and then two cents a week for a year, and I'll come and collect."

Mrs. B. "Excuse me my dear, I know of no one whom I love to have come to see me more than I do you but I wouldn't want to see you coming every week for two cents."

Mrs. C. "That's all the Magazine costs."

Mrs. B. "I guess since I saved a dollar on those two magazines I can invest in The Women's Missionary Magazine. You may put me down."

Mrs. C. "Now Mrs. E. have you decided? Every one in my division has subscribed except you and Mrs. A.

Mrs. A. "You needn't begin on me. I made up my mind when I heard this campaign announced that you wouldn't get me."

Mrs. C. "Just wait until I get Mrs. E's name. May I take it?"

Mrs. E. "I suppose so. I want to help you along.

Mrs. C. "No commission in this business Mrs. E. But you are helping me nevertheless. And while helping me you are doing yourself the greatest kindness you have done for awhile. Just one more to get now."

Mrs. A. "I thought I told you my decision. I really have not much interest in missionary work anyway."

Mrs. D. "If you would read the Magazine you would soon have some interest."

Mrs. A. "There are so many great subjects to occupy one's mind. I have been thinking I would give most of my time to temperance work."

Mrs. C. "Good. That's one of our departments of work. Here's just what you want. In the October number of last year is a splendid article on the temperance movement in India. Here's a picture of our own Mary J. Campbell. Just think of our little Church furnishing the Temperance Secretary for all India! Here's a wonderful temperance speech by a Hindu."

Mrs. A "That does look interesting. But I think I shall be studying on the, well you might call it the Feminist movement in the United States. It is so interesting to see what women are doing since they have been given the ballot.

Mrs. C. "Why confine yourself to America. The Feminist movement is all over the world. Here's some information for you. (Displays a copy). Did you ever see anything more wonderful than this? Look at this Egyptian girl in cap and gown, one of our own Christian girls who has become a barrister. Look at these girls, college graduates. Here are some articles written by Egyptian women. Look at this cover. See the subjects the women of Egypt are discussing in their own magazines—"Rights of Women," "Temperance," "The Woman, Mistress of the House," "The Bank of Egypt," "Psychology of Songs," "Wireless Machinery," "The Automobile Factory of Mr. Ford," "Child Welfare—The Mother and Child," "Why do women talk more than men," "Revival in Oriental Literature," Poems—"To the Moon, Good Night, Repentance."

Mrs. A. "That's extraordinary! Isn't it? However my own special interest is in social service in foreign lands, and the great race problems here in this country. I think it's time we are studying about some of the heathen at home, the incoming races on the Pacific coast for example. Then another subject that interests me immensely is Child Welfare. Really it is almost a hobby of mine."

Mrs. C. "Now I know you need my little book. This coming year we are to study Japan. Our text-book "Creative Forces in Japan' dwells on social service as well as spiritual culture. The California question will come in for a share of our attention too. The Home Mission Study, 'The Debt Eternal' is devoted to a study of child life and the Church's debt to childhood. The Magazine allows about twenty pages monthly for these studies. Really Mrs. A. I don't see how you can get on without it."

Mrs. A. "If I hadn't made up my mind beforehand, I think I would really be convinced. But you know how I am. When I say I won't do a thing I——"

Mrs. C. "Hold on! You remember the old saying, 'Wise men change their minds but——'"

Mrs. A. "Now you hold on or you'll be calling me names. I never saw such persistence in my life. I declare you would make a good book agent."

Mrs. F. "Or a life insurance agent."

Mrs. B. "Or a lawyer."

Mrs. C. "Thanks, thanks for your kind words. All I want is to bring all of you to share in the blessings of missionary information. Will you make it unanimous Mrs. A.?"

Mrs. A. "Well I've dodged you for a month, but I surrender, wait until I get my money."

Mrs. C. "I certainly am grateful to you all. I hope you will be as happy over this as I am. I am so glad to have people just subscribe without being asked. I wouldn't feel right if I had talked anyone into it against her will."

Mrs. B. "Well I am beginning to feel kind of cheerful over this already."

Mrs. C. "Happy! Why I am so happy I could cry!"

Mrs. A. "I'm getting a bit happy too."

Mrs. D. "Cry! Why not sing, if you are happy. This is something to sing about."

Mrs. C. "That would be more like it. Yes I feel like singing. Say—now that these folks have come into our Magazine Family, lets teach them our new Magazine Loyalty Song."

(All join in singing)

(Tune America)

My book I love thee well
Thy praises I would tell
Both far and near.
I love thy motto dear,
Thy pictures bright and clear
Thy Editor's a peer,
My Magazine.

Of wolves in Sheeps
Who walk in sateen
From thee I hear.
I learn of skilful lore
That's free of woe who cheer.
By service most rare,
My Magazine.

Thou art to me a prize
To help me toward the skies
By night and day.
Thy messages sublime
Give help at every time
May thy life ne'er decline
My Magazine.

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL Supervisor, 128 Taylor Street, Denver, Pa.

Parsonage Support for Months of June, July and August	
Dundee, Ohio	$ 25.00
Philadelphia, Pa., Twelfth	70.00
Chester, Del., Asbury	100.00
Akron, Ohio, First	37.50
Parkersburg, West Va.	70.00
Pittsburgh, Pa., Emerson	117.00
Cleveland, Ohio, Third	40.00
Pittsburgh, Pa., Jeannette	112.14
Akron, Ohio, First	70.00
Akron, Ohio, First	100.71
Pittsburgh, Pa., Kennedy	30.00
Akron, Ohio, First	30.00
Oklahoma City, Okla.	30.00
Akron, Ohio, First	30.00
Akron, Ohio, First	30.00
Akron, Ohio, First	30.00
Akron, Ohio, Second	30.00
Akron, Ohio, First	30.00
Akron, Ohio, First	30.00
Akron, Ohio, First

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. C. H. MILLIGAN.
Thank-offering Secretary.
[illegible] Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: [illegible] Publication Building, Ninth St., Pittsburgh, Pa.

A CHRISTMAS WISH

A bright and blessed Christmas Day,
With echoes of the Angels' song,
And peace that cannot pass away
And holy gladness, calm and strong,
And sweet heart carols, flowing free;
This is my Christmas wish to thee.

F. R. Havergal.

The Christmas season has come again. God has continued our lives, and we see all around us the evidence of the Christmas time. Shops are adorned with red, green, and gold; radiating good cheer and gift suggestions, all planning gifts for those they love.

At this time may we think of the great gift God sent to the world. He gave His best gift to us. His love for us was so great that He gave His only begotten son that whosoever believeth on Him should not perish but have eternal life. (John 3:16).

We have brought in our Thank-Offering our expression of gratitude to Him for the blessings showered upon us during the year. His blessings to us are daily. May we find reason of expressing our gratitude at this time.

The time to begin our plans for the next Thank-offering is just as soon as we have given this years offering. As our hearts are filled with joy and rejoicing at this Christmas time, may we also give honor, praise, and gifts to Him the giver of all our gifts.

Rejoice evermore. In everything give thanks.
Grave on thy heart each past "red-letter day!"
Forget not all the sunshine of the way
By which the Lord hath led thee: answered prayers,
And joys unmasked, strange blessings lifted cares,
Grand promise—echoes! Thus thy life shall be
One record of His love and faithfulness to thee.

F. R. Havergal.

GOD'S WORD ON GIVING

(Moffat's trans.)

Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest. Everyone is to give what he has [illegible] up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully. God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others; as it is written,

He scatters His gifts to the poor broadcast,
His charity lasts forever.

He who furnishes the sower with [illegible] and with bread to eat will supply [illegible] for you and multiply it; he will increase the crop of your charities, you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God; for the service rendered by this fund does [illegible] than supply the wants of the [illegible] overflows with many a cry of [illegible] God. This service shows what [illegible] it makes men praise God for the [illegible] have come under the gospel of [illegible] which you confess, and for the [illegible] of your contributions to them [illegible] to all; they are drawn to you [illegible] for you, on account of the [illegible] grace which God has shown [illegible] Thanks be to God for his [illegible] gift.

Thank-offering Department.

1—WHAT IS IT.

It is the response of [illegible] the [illegible] Junior Societies of the [illegible] invitation [illegible] offerings [illegible] (2 Chron[illegible]

It is the [illegible] and [illegible] ity, and [illegible] and [illegible]

Mrs. A. "If I hadn't made up my mind beforehand, I think I would really be convinced. But you know how I am. When I say I wont do a thing I ----

Mrs. C. "Hold on! You remember the old saying: 'Wise men change their minds but ----"

Mrs. A. "Now you hold on or you'll be calling me names" I never saw such persistence in my life. I declare you would make a good book agent."

Mrs. F. "Or a life insurance agent."

Mrs. B. "Or a lawyer."

Mrs. C. "Thanks, thanks for your kind words. All I want is to bring all of you to share in the blessings of missionary information. Will you make it unanimous Mrs. A?"

Mrs. A. "Well I've dodged you for a month, but I surrender, wait until I get my money."

Mrs. C. "I certainly am grateful to you all. I hope you will be as happy over this as I am. I am so glad to have people just subscribe without being coaxed. I wouldn't feel right if I had talked anyone into it against her will."

Mrs. B. "Well I am beginning to feel kind of cheerful over this already.

Mrs. C. "Happy? Why I am so happy I could cry?"

Mrs. A. "I'm getting a bit happy too."

Mrs. D. "Cry? Why not sing, if you are happy. This is something to sing about."

Mrs. C. "That would be more like it. Yes I feel like singing. Say—now that these folks have come into our Magazine Family, lets teach them our new Magazine Loyalty Song."

(All join in singing)

(Tune America)

My book I love thee well
Thy praises I would tell
Both far and near.
I love thy stories dear,
Thy pictures bright and clear
Thy Editor's a peer,
My Magazine.

Of women in distress
Who walk in sinfulness
From thee I hear.
I learn of sister dear
These lives of woe who cheer,
By services most rare,
My Magazine.

Thou art to me a prize
To help me toward the skies
By night and day.
Thy messages sublime
Give help at every time
May thy life ne'er decline
My Magazine.

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

Parsonage Report for Months of June, July and August.

Greeley, Colo.	$ 505.00
Philadelphia, Pa., Twelfth	70.63
Omaha, Neb., South	100.00
Oneonta, New York	27.75
Moundsville, West Va.	70.62
Pittsburgh, Pa., Eleventh	1179.00
Cincinnati, Ohio, First	40.00
Youngstown, Ohio, Lansingville	212.14
Akron, Ohio, First	74.00
Canton, Ohio, First	138.76
Ambridge, Pa., Economy	26.00
Egypt, Assiut	388.50
Oaklahoma City, Okla.,	30.26
Jetmore, Kans.	27.76
Tulsa, Okla.	82.40
Toledo, Ohio, East	23.55
Zenith, Kans.	22.50
Spokane, Wash., Second	82.39
Monessen, Pa.	80.04
Kenton, Ohio	75.33
Savannah, Ohio	53.00
Cincinnati, Ohio, First	40.00
Grinnell, Iowa	55.50
Beaver, Pa., Four Mile	111.00
Lakewood, Ohio	141.25
Indiana Harbor, Ind.	105.94
Youngstown, Ohio, Brownlee Woods	154.66
Chicago, Ill., Montrose Ave.,	180.00
Akron, Ohio, First	117.71
Akron, Ohio, Monroe Memorial	50.00
Cleveland, Ohio, Second	169.67
Ambridge, Pa., Economy	26.00
Barstow Colony, Calf.	41.63
Toledo, Ohio, East	23.55
Colorado Springs, Colo.,	105.94
Cuyahoga Falls, Ohio	82.41
Freeport, Pa.	188.44
Pittsburgh, Pa., Knoxville	70.63
Assiut, Egypt	442.06
Detroit, Mich., Military Ave.	80.04
Cincinnati, Ohio, First	40.00
Toledo, Ohio, First	166.50
St. Louis, Mo., Third	94.17
Roberts, Idaho	27.75
Total	$6394.64

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-offering Secretary.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

A CHRISTMAS WISH

A bright and blessed Christmas Day,
With echoes of the Angels' song,
And peace that cannot pass away
And holy gladness, calm and strong,
And sweet heart carols, flowing free;
This is my Christmas wish to thee.
F. R. Havergal.

The Christmas season has come again. God has continued our lives, and we see all around us the evidence of the Chrismas time. Shops are adorned with red, green, and gold; radiating good cheer and gift suggestions, all planning gifts for those they love.

At this time may we think of the great gift God sent to the world. He gave His best gift to us. His love for us was so great that He gave His only begotten son that whosoever believeth on Him should not perish but have eternal life. (John 3:16).

We have brought in our Thank-Offering our expression of gratitude to Him for the blessings showered upon us during the year. His blessings to us are daily. May we find reason of expressing our gratitude at this time.

The time to begin our plans for the next Thank-offering is just as soon as we have given this years offering. As our hearts are filled with joy and rejoicing at this Christmas time, may we also give honor, praise, and gifts to Him the giver of all our gifts.

Rejoice evermore. In everything give thanks.

Grave on thy heart each past "red-letter day!"
Forget not all the sunshine of the way
By which the Lord hath led thee: answered prayers,
And joys unmasked, strange blessings lifted cares,
Grand promise—echoes! Thus thy life shall be
One record of His love and faithfulness to thee.
F. R. Havergal.

GOD'S WORD ON GIVING

(Moffat's trans.)

Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest. Everyone is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully. God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others: as it is written,

He scatters His gifts to the poor broadcast,
His charity lasts forever.

He who furnishes the sower with seed and with bread to eat will supply seed for you and multiply it; he will increase the crop of your charities, you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God; for the service rendered by this fund does more than supply the wants of the saints, it overflows with many a cry of thanks to God. This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to themselves and to all; they are drawn to you and pray for you, on account of the surpassing grace which God has shown to you. Thanks be to God for his unspeakable gift. Selected.

Thank-offering Department.

1—WHAT IT IS.

It is the response of the members of the Women's, Young Women's and Junior Societies of the Church, to God's invitation, Come near and bring thank-offerings into the house of the Lord. (2 Chronicles 29:31).

It is the gift of gratitude given over and above the usual measure of liberality, and given in recognition of mercies and blessings received.

2—WHAT IT DOES.

It has been used of God in helping to lift the Church to a higher plane of giving to the Lord's cause, regularly, systematically, and gratefully.

It has filled a large place in the support of the work assigned to the Women's General Missionary Society by the General Assembly.

Total offering, 1888—1922—$1,890,-068.64.

DISBURSED:

To Home and Indian	**$237,486.06**
To Freedmen	**363,152.64**
To Parsonage	**131,337.32**
To Ministerial Relief	**9,864.39**
To Foreign	**853,937.70**
As Designated	**294,290.53**

3—WHAT IT NEEDS.

Daily prayers of God's people.

Enlarged vision of the Church's opportunity and responsibility to meet the ever growing needs of all departments of work for missions.

Every one of the 95,000 women in the Church, a liberal giver.

A THANK-OFFERING INGATHERING IN EVERY CONGREGATION IN THE CHURCH EACH YEAR.

Thank-Offering Questions for December Program.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. (Prov. 11:24).

I. For what are you thankful—
1. As a Christian woman?
2. As a member of a Christian home?
3. As members of Christ's Church?
4. As a citizen of a Christian nation?
5. As a daughter of the King?

"Heirs to the kingdom of Jesus the Lord,
Go tell the world of His love;
Publish the blessings that flow from His word,
Go tell the world of His love;
Love that purchased redemption from sin,
Love that makes happy the spirit within.
Love that will help us our conquest to win,
Go tell the world of His love."

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS
At $25 Each.
Beginning Sept., 15th, Ending Nov. 15th.

51. Miss Florence Davis, Wilkinsburg, Pa., by her mother.
52. Mrs. Martha Morrow, R. D. 1, Wilkinsburg, Pa., by her husband, J. Albert Morrow.
53. Mrs. Mary Fleming, Chicago, Ill., by her family.
54. Mrs. Pearl Fehlman, Chicago, Ill., by her husband and daughters.
55. Mrs. Thos. M. Brown, North Side, Pittsburgh, Pa.
56. Mrs. Allie Thomspson, Cannonsburg, Pa., by Chartiers W. M. S.
57. Mrs. W. H. Hawley, College Corner, O., by her husband.
58. Mrs. Mary E. McMillan, Youngstown, O.,
59. Mrs. Etta Hooper, Hanna City, Ill., by Harmony W. M. S.
60. Mrs. Mary Corzatt, Kirkwood, Ill., by Kirkwood W. M. S.
61. Mrs. Emily K. Andrews, S. Kortright, N. Y., by So Kortright W. M. S.
62. Mrs. W. W. Woodburn, Grinnell, Iowa, by W. M. S.
63. Sara Liebendorfer, Ellwood City, Pa.
64. Matilda Wishart, Knoxville College, Knoxville, Tenn.
65. Esther M. Barron, Johnstown, Pa., by Father, James H. Barron.
66. Mrs. Arnette McLean Hood, Eagle Rock City, Calif., by Mother, Mrs. F. M. McLean.
67. Mrs. John M. Westerfield, Banning, Calif.
68. Mrs. H. A. Westerfield, Coachella, Calif., by Mrs. John M. Westerfield.
69. Mrs. W. B. Barr, Central Falls, R. I., by W. M. S. and Pastors Aid Society of Central Falls.
70. Mrs. Louise B. Robertson, New Wilmington, Pa., by Mrs. James M. Ferguson.
71. Mrs. D. H. Wolfe, Dayton, Ohio.
72. Mrs. G. G. Philips, Dayton, Ohio, by King's Daughters.
73. Mrs. Elizabeth Coie, Kansas City, Mo., by a Friend.
74. Mary Brown Rousseau, Pittsburgh, Pa.
75. Mrs. David S. Cooper, Pittsburgh, Pa.
76. Mrs. Mary P. Clark (In Memoriam)

Philadelphia, Pa., by daughter, Mrs. Wm. J. Graham.
77. Mrs. Sarah J. Graham (In Memoriam) Philadelphia, Pa., by son, Wm. J. Graham.
78. Mrs. Wm. J. Graham, Philadelphia, Pa., by Husband.
79. Mrs. Wm. McLaughlin, Philadelphia, Pa., By W. M. S.
80. Mrs. Albert H. Pedrick, Philadelphia, Pa., by W. M. S.
81. Mrs. Mary Dittmar, Philadelphia, Pa., by W. M. S.
82. Mrs. Thomas Watt, Philadelphia, Pa.
83. Mrs. W. Irvin Reeser, Philadelphia, Pa.
84. Mrs. Matilda Magargal, Philadelphia, Pa.
85. Mrs. John Fotheringham, Philadelphia, Pa.
86. Mrs. Thomas Megowan, Philadelphia, Pa.
87. Mrs. A. E. Collins, Philadelphia, Pa., by daughter and friends.
88. Mrs. Emily H. Finney, Germantown, Phila. Pa., by Mrs. Robert Killough.
89. Mrs. John Miller, Germantown, Phila. Pa., by Jennie Poole.
90. Mr. William Poole, (In Memoriam) Philadelphia, Pa., by his daughter, Jennie Poole.
91. Mrs. Charles Bucknor, Germantown, Phila. Pa., by two friends.
92. Agnes McNeilly, Huff, Pa.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The following is a translation of a proclamation which has lately been issued by Ras Tafari, the Regent at Addis Ababa, Abyssinia:

"The Lion of the Tribe of Judah has conquered; the Empress Zaouditiou, the child of Menelik II King of Rulers, and His Highness, Ras Tafari, Regent and Heir Apparent to the Throne of Ethiopia:

Abolishing Slavery.

The exalted Janhoi Menelik II of Ethiopia, repeatedly proclaimed that no one was to buy or sell slaves, but that people who had seditiously rebelled against the government and had been made prisoners, should work out their fines and adopt the civilization of their conquerors. This was the decree of Menelik and since that time we have affirmed the same thing. But now you, without the excuse of war or the King's permission, have stolen people; you have broken the law of the land, and such actions will destroy our country. If the captured slave does all you desire, you tolerate him; but if disobedient you even dare to kill him. You are law breakers.

From this date, if you continue in so doing I proclaim that your punishment will be death.

I proclaim that a governor or chief ruler who wittingly or unwittingly permits the catching of slaves in his province, must pay a fine of One Thousand Dollars for each person enslaved, and a ruler of the second class must pay Five Hundred Dollars.

If anyone can prove that they have been enslaved after this date, they will be given a paper granting them their freedom, and they will be returned to their homes.

To you slaves, you will be returned to the countries from which you have been stolen, only you must pay the lawful taxes imposed.

I have appointed in every province, men to enforce the word of this proclamation. If anyone is found gainsaying this proclamation, he shall be accused and his accuser will be given one third of the fine imposed if he be found guilty."

It surely looks as if these people were taking a step forward in this official attempt to abolish slavery.

Building a Home in Abyssinia.

A letter from Dr. Lambie states that they are hard at work erecting his own residence. It is to be a double bungalow, there being a large living room and an office in front for Dr. Lambie, four bed rooms at one side and a bath for the Lambie family, and on the other side a dining room, kitchen, two bed rooms, and a bath, as it will be necessary for two of our young ladies to live in the Lambie bungalow until other buildings

are erected. On the eighth of November we shipped all the outfit for the bath rooms and kitchen. A fine steel range will also go on the same ship.

Mr. and Mrs. William H. Douglas of Topeka, Kansas, are planning to sail on November thirtieth. Mr. Douglas is an architect and contractor and we are sure will be of great assistance to Dr. Lambie in the way of constructing. We are hoping the Lord will call these two people to foreign mission service for life.

Dr. Lambie writes that he has broken ground for the hospital, and that there is an enormous amount of ground to be moved for excavations, grading, etc., and that he is having great trouble in securing enough wheelbarrows for the workmen, but that the Ras has promised to send him twenty, which he hopes will be forthcoming.

Concerning Missionaries.

Miss Mabel Stewart is advised by her physician to delay her sailing until next Autumn. This we very much regret, but feel that it is the wise thing to do.

Miss Mary E. Logan of India is expected to arrive in this country about the last of November. She comes home in advance of furlough period on account of her mother's health.

Mrs. R. R. Russell of India is making a fine recovery in Columbia Hospital after an operation.

Letters from Egypt state that the building of the Community Center for work for women in Tanta is progressing very rapidly. We hope that it will be ready for occupancy in a short time. Miss Finney writes that she has seven now in her Bible Women's Training School, all of whom give evidence of becoming good workers.

The resignation of Miss Avis Hoyman, to take effect November first, has been accepted. Cupid has interfered with her plan of giving her life to missionary service in Egypt. Our very best wishes accompany her wherever her lot may be cast.

Miss Carol McMillan sailed from New York on September thirteenth. As you know, all our missionaries are furnished with a travel account which they fill out carefully and return to the Board. Miss McMillan has the honor of being the first to return her statement to the Board in Pittsburgh. We received it the first week of November, correct in every particular. We appreciate this, as in many instances it takes six and eight months to have the travel account returned.

We had the pleasure of meeting with Mrs. T. J. Finney at our Tuesday morning Prayer Meeting recently, and having her sit with the Board for a time. She looks well and is enjoying a well deserved vacation.

We are receiving quite a number of applications from young ladies who are planning to sail next Autumn. Two have been elected and the papers of a third have just been received.

The Student Volunteer Convention in Indianapolis in the latter part of December, the Federation of Women's Board of Foreign Missions, and the Foreign Missions Conference of North America in January, demonstrate that much interest is being taken in foreign service, many prayers being offered, and that we will all be busy attending these meetings until about the first of February.

Pray Ye!

The Overture on the proposed new Confession of Faith is still demanding much attention. It is a very serious and important matter. It is mentioned in this article merely to urge the women to constant and unremitting prayer that the Lord will lead our Church by the Holy Spirit to remain faithful to His Word and to follow His plan in every particular. Women, although they are in the majority in our Church, have no voice in this very important matter. We will be compelled to accept the decision of the Presbyteries and the General Assembly, whether it concurs with our conscientious convictions or not. It seems strange that the majority of our membership should be compelled to accept the decision of the minority without even an opportunity of protest. But our Leader is able and He will, if we are faithful, hinder our Church from making any serious mistakes. Let us pray regularly and daily for divine guidance.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."
AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETWEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs. Annetta Nesbitt: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES.

Boston Presbyterial—1st Boston Y. W. M. S.—20 members.

Lake Presbyterial—1st Erie, Sallie E. Dickey Circle—25 members—Pres. Neta Kilgore, Erie, Pa.

Cochranton McQuiston Chapter 24 members, Pres Jennie McIlroy, Cochranton, Pa.

College Springs Presbyterial—Red Oak Y. W. M. S. 26 members. Pres. Mrs. F. M. Caughey, Red Oak, Iowa.

Big Spring Presbyterial—McConnellsburg Queen Esther Circle—16 members. Reorganized.

Conemaugh Presbyterial—Bolivar Y. W. M. S. Pres. Mary Ann Robinson, Bolivar, Pa.

If your congregation has a new Young Women's society or girls circle, please forward information for publication; that is, if it has not already been reported. If your society is inactive, report it, too. If the society has been merged with another organization in the Church, and the fact has not been reported, please do so at your earliest convenience.

If you know something that the presbyterial or general secretary should know, you are the one to tell it. Do not delay.

YOUNG WOMEN'S SPECIAL.

Sometimes it is well for us to compare figures for two or more years to see just how well we are measuring up to the best. Let us use the figures of September and October for the years 1919—1923 inclusive:—

	September	October
1919	$384	$ 579
1920	448	795
1921	576	878
1922	694	1093
1923	599	939

Shall 1923 fall short of 1922? With a larger number of societies on the roll and a larger number paying, should there not be an increase in 1923 rather than a decrease?

Is it possible that one society does not know the names of our recepients? The support of Pasrur Girls Boarding School, Pasrur, India, Salaries of Miss Laura Sawhill, City Missionary, Spokane, Washington; Miss Eva Johnson, R. N., Superintendent Jubilee Hospital, Henderson, N. C.; Mrs. Annetta Nesbitt, Matron of Dormitory, Frenchburg, Ky. Each society is asked to contribute at the rate of $1.00 per member to the Young Womens Special fund. Our total obligation will be a little short of $7000. With more than ten thousand members this should be a simple matter.

Rallies

Some of our presbyterials hold annual rallies, especially for the Young Womens societies and the Junior societies. Philadelphia holds very interesting Young Women's rallies as does Monongahela. Allegheney and Butler convened their young women at times, too. Los Angeles had a good meeting in July. All of these gatherings act as invigorators. Perhaps some of our smaller presbyterials might grow larger so far as the Young Women's organizations are concerned if they also met and exchanged experiences or listened to a good program. It may be that some of the smaller ones may meet. Please tell the magazine readers all about them. Yours may be the best yet.

WHAT'S IN A NAME?

This is the title of an "ad" appearing in a prominent periodical. It goes on to say that "Times have changed since the Bard of Avon put his famous query! What's in a name? In Shake-

speare's day the most successful merchant was the biggest skinflint. His name meant nothing. You entered his shop with your eyes open and your fingers crossed. You haggled and you bargained.

Today the biggest asset of any successful business is a good name built up through fair dealing, fair policies and a good product."

Yes, a name these days stands for character, good or bad. When a new family moves into a city neighborhood, you are anxious to know the name it bears before you pay a friendly call; not the *family* name so much as the character of the people composing the family. Then an old neighbor of the new comers and a friend of yours tells you how much they meant to the town from which they had moved. The name of the new neighbors is established and you consider them an asset to the community.

It is inspiring to meet those of outstanding Christian character. Somehow the very atmosphere is charged with good. To discover whether or not one bears a good name is not far to seek. The countenance bears the stamp of goodness. The eye looks out from a soul of purity. The very actions are in keeping with eye and countenance. They bear the royal stamp. Truly, a good name is more precious than rubies.

Wealth and former social position often introduce people to new communities. Are these sufficient? Time will tell. A person may possess much wealth, may dress in costly attire, may ride in the finest of limousines driven by a chauffeur in livery. She may be included in the choicest gatherings of the community and be known as a supporter of charity. Yet all of these things may cover a name which, like murder, will some day *"out."* It is possible to have a name which stands for good character and yet is a forgery. But generally speaking, such a situation is unusual. A pure soul soon discovers if another soul is black and no amount of money or diamonds can conceal the fact.

A group of names banded together form a society. Our Young Women's societies are thus composed. Did you ever consider the value your name has in your particular organization? Are you thought of as dependable? Are you considered helpful? When a hard job is to be performed are you judged capable? Do the officers feel safe in giving you a chairmanship? Does the society feel constrained to acknowledge your worth either as an active partici pant or as a moral force? Whether we would have it so or not, it is true that each individual is either a help or a hindrance and either condition arises in the name, or character, which represents you.

What's in a name? Let the Word answer.—"A good name is rather to be chosen than great riches." A good name is better than precious ointment." We are also admonished that our name is secure only when it firmly abides in the Name. And since we bear the name of Christian, "Let every one that nameth the name of Christ depart from iniquity."

IDA B. LITTLE.

JUNIOR MISSIONARY MAGAZINE

MRS. JOSEPH M. HEAGEN.
Editor and Business Manager.

200 Greenside Ave., Cannonsburg, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Mrs. Joseph M. Heagen, Bus. Mgr.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY

Text-Books and Helps

1923 and 1924.

CREATIVE FORCES IN JAPAN. By Galen M. Fisher. The author spent twenty years in Japan. The Japanese people rather than the Japanese Government form the central interest of the book. Its purpose is to present such facts as will enable occidental readers to draw sound conclusions regarding the relation of Christianity to the life of the Japanese people. Price, cloth, 75 cents; paper, 50 cents.

HOW TO USE "Creative Forces." Price, 15 cents.

THE HONORABLE JAPANESE FAN. By Miss Margaret Applegarth. A book of stories of Japan for junior boys and girls. The FAN is the type of the baseball fan. Price, paper only, 40 cents.

MANUAL FOR LEADERS using "The Honorable Japanese Fan." Price, 15 cents.

JAPAN PRIMARY PICTURE STORIES. Per set, 50 cents.

PICTURE SHEETS:—

The People of Japan. Price, 25 cents.
Boys and Girls of Japan. Price, 25 cents.

OUTLINE MAPS OF JAPAN. Small. Price, 3 cents each, 25 cents per dozen.

DIRECTIONS FOR MAKING A JAPANESE HOUSE. Price, 25 cents.

DRAMATICS:—

Sunlight and Candlelight (adult). Price, 25 cents.
Alice Through the Postal Card (Junior). Price, 15 cents.

THE DEBT ETERNAL. By John H. Finley. The author attempts to state the problems of the child in our present social system, to face them honestly, and to direct our thought to their solution. Price, cloth, 75 cents; paper, 50 cents.

SUGGESTIONS FOR LEADERS using "The Debt Eternal." Price, 15 cents.

BETTER AMERICANS. By Joyce C. Manual. This is the first volume in a three year cycle to be called the "Better American Series." Complete plans for the study are included in the book. Price, cloth only, 60 cents.

PICTURE SHEETS:—

America at Home. Price, 25 cents.
Children of the City. Price, 25 cents.

MISSIONARY LESSONS FOR YOUNGEST JUNIORS. Stories concerning all our mission fields. Price: 30 cents.

JUNIOR MANUAL. A guide for Junior leaders. Price: 20 cents.

LITTLE BROTHERS OF MINE. Price 25 cents.

MISSIONARY MOTHER GOOSE RHYMES. Price, 25 cents.

JUNIOR WALL ROLL. Price $1.00.

JUNIOR PIN. Price 35 cents each; $3.50 per dozen.

PRAYER CYCLE. To promote definite, intelligent, intense prayer for all our missions and missionary workers. Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

THE PRESIDENT'S BOOK. A record book for presidents of conventions, presbyterials, missionary societies and junior organizations. Price, 15 cents each.

CONTRIBUTION ENVELOPES for W. M. S., Y. W. M. S., and J. M. S. Price, 25 cents per 100.

BUDGET CARDS. Price, 35 cents per 100.

STANDARD OF EFFICIENCY. Price for postage, 1 cent per dozen.

TITHE PLEDGE CARDS. Price for postage, 5 cents per dozen.

MEMBERSHIP CARDS. Price for Postage, 5 cents per dozen.

INVITATION CARDS. Price for Postage, 5 cents per dozen.

DEPARTMENTS OF WORK. Postage, 2 cents per dozen.

Catalogue, Postage, 6 cents per dozen.

Send all orders to Literature Department, 904 Publication Building, Ninth Street, Pittsburgh, Pa.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

FRENCHBURG NOTES.

Our little Hospital at Frenchburg has been a busy and a sad place. In an epidemic of typhoid fever in which there were ten cases, two were fatal. One of our dear young teachers, Margaretta McKnight, on October nineteen, received the summons "come up higher." The other was one of the most promising students in the dormitory, Elizabeth Short, who last winter gave her heart to Christ. Just before she passed away she said to her sisters "do not cry for I'm going to a better home." There have been no new cases of fever for six weeks. All other patients have recovered. Pray for our workers, the people in the community and the two bereaved families. The following tribute was written by Rev. H. Ray Shear, Superintendent of our work at Frenchburg.

Margeret McKnight.

Miss McKnight was one of our new workers, having been on the field only seven weeks. If seven is the number of perfection, may we not say that she has rendered the full measure of devotion? For in those weeks, brief as they were, she manifested among us all the qualities of the finest Christian womanhood; patience, earnestness, quietness, kindness, self sacrifice in service. Are not these the ripened fruits which Christ seeks upon His vines? And when the fruit is ripe shall He not pluck it? Many of us who remain may tarry yet seventy times seven weeks and still be unfit for the garner.

After a two weeks illness in which the fever seemed to be running a normal course the patient became suddenly worse on Thursday morning the 18th. The parents were notified by wire and the mother made all speed to reach us before the end. We sent a taxi 40 miles to Winchester to save an hour on train connections. But our efforts were in vain. The precious life breathed out to Him who gave it at 9:30 A. M. and the mother arrived at 1:15 P. M. A message to the father brought him the following day, just in time to turn about and begin the long, sad journey back home with his wife and the precious clay.

The Frenchburg workers wished to have a brief funeral service here before the body was taken away. On Saturday at 1:15 P. M. six splendid young men of the school bore the white casket from the Teachers Home out across the campus and across the creek to the little white Church. There students, teachers and town folk paid their last respect and mingled their tears with the tears of the sorrowing parents.

At the family home near Eastbrook, Pa., scores gathered to give their help and comfort, and to offer tributes of words and tears and flowers. The final service of our Christian faith was held at the Eastbrook United Presbyterian Church under the leadership of the pastor Rev. D. C. Littell. The following ministers had a part in the service. Dr. R. G. Ferguson, Dr. Charles Wallace, Rev. Ralph Neale, all of New Wilmington; Rev. L. S. Clark of New Bedford, a former pastor, Rev. Gilfillan of Plain Grove, a friend and neighbor, and Rev. H. Ray Shear of Frenchburg. Mrs. Wm. S. Cook and Mrs. J. B. Hill were present as members of the Women's Board. The Frenchburg School was represented by Mrs. Margaret Ure of the sewing department, Mrs. Mary Magee, a former matron and H. Ray Shear, the superintendent.

Besides the parents there are three sisters and two brothers who survive. Two of these are missionaries in the Sudan, James in Khartum and Mary Jane in Khartum North. The other three are at home, David at work near New Castle, Elizabeth in college at New Wilmington and Isabella in country school. Tribute should be paid to the fortitude with which Mr. and Mrs. McKnight and their children have borne their trial. With singular calm they have endured the heavy hand of affliction, and so inspired us all with new hope and faith.

By Rev. H. Ray Shear
Superintendent at Frenchburg.

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS TO QUESTIONS 26—50.

26. 2 Sam. 23:11, 12.
27. 2 Sam. 23:13-17.
28. Gen. 18:12-15.
29. Gen. 24:14 , 18, 19, 22.
30. I Chron. 11:22, 23.
31. I Sam. 14:11-16.
32. Judg. 8:24:26 (A shekel worth nearly $10.00).
33. I Sam. 21:9; 22:13, 16, 18.
34. I Chron. 20:6, 7.
35. I Sam. 9.
36. Josh. 2:18.
37. Gen. 47:13-21.
38. 2 Chron. 20:20-24.
39. 2 Kings 1:9-15.
40. 2 Kings 8: 10-15.
41. 2 Kings 5:3, 4.
42. I Kings 13:24,25.
43. Ex. 2:16-21.
44. Ex. 2:6.
45. I Sam. 6:1-4, 11.
46. 2 Sam. 4:8-12.
47. I Sam. 11:1, 2.
48. Neh. 6:1-4.
49. Josh. 9;2 Sam. 21.
50. I Sam. 1:27,28; 2:20, 21.

DECEMBER QUESTIONS

51. What was the curse of Cain?
52. What is the first blessing mentioned in the Bible?
53. What shall never cease while the earth remaineth?
54. What six hundred men took refuge on a rock?
55. What hero married his half-sister?
56. In what marriage did an old shoe play an important part?
57. What two pillars had human names.
58. What two kings sent an expedition after gold, how much did they get and where was the mine?
59. Which of the tribes of Israel sprang from an Egyptian mother?
60. How many times did Noah send out the dove from the ark?
61. What twelve oxen carried a sea on their backs?
62. What king was fed by a witch?
63. What foolish man owed his life to the quick wit of his wife?
64. What hero killed a bear and who were killed by bears?
65. What exile was called back to deliver his city?
66. Who hid in a cleft of rock to see God?
67. On what threshing floor was an altar built and why?
68. Where are two of the constellations mentioned in the Bible by the same names which they bear today?
69. Whose bones were hanged as a trophy in an enemy's city, who rescued them and who buried them?
70. Who heard the army of God pass before him through the tops of the mulberry trees?
71. Who put his hand on the ark of God and what happened to him?
72. Who became captain of an army by capturing the most celebrated city in the world?
73. What armor bearer refused to live after his leader was slain?
74. Against whom did the stars fight?
75. What hero single-handed slew eight hundred men?

A Bible reading appears in this issue of the Magazine. The plan for the year will begin with the new year, the January number.

BIBLE READINGS.

Predictions and their Fulfillment.

The flood predicted.

1. Genesis 6:1-22.
2. Genesis 7:1-24.
3. Genesis 8:1-22.
4. Genesis 9:1-18.

The plagues of Egypt.

5. Exodus 8:1-15, 20-24, 30-31.
6. Exodus 9:1-21.
7. Exodus 9:22-35.
8. Exodus 10:1-20.
9. Exodus 11:1-10 and 12:29-36.
10. Exodus 16:1-20.
11. Exodus 16:21-36.

Korah's death predicted.

12. Numbers 16:1-24.
13. Numbers 16:25-50.

Prediction about Aaron's rod.

14. Numbers 17:1-13.

Predictions about King Josiah.

15. I Kings 13:1-34.
16. 2 Kings 23:4-20.

Israel carried into captivity.

17. 2 Kings 17:5-18.

Judah carried into captivity.

18. 2 Kings 24:10 to 25:7.
19. 2 Kings 25: 8-30.

Predictions about Jesus.

20. Isaiah 9:6-7; 53:1-12.
21. Matt. 1:18 to 2:23.
22. Luke 24:1-31.
23. Luke 24:32-52.

Pentecost predicted.

24. Joel 2:21-32.
25. Acts 2:1-36.

Jesus' coming again predicted.

26. I Thess. 4:13-18; Rev. 1:4-8.
Acts 1:1-14.

Hezekiah's recovery to health predicted.

27. 2 Kings 20:1-21.

Ahaziah's death predicted.

28. 2 Kings 1:1-18.

Gehazi's leprosy predicted.

29. 2 Kings 5:1-27.

Elisha's prediction about food.

30. 2 Kings 6:1-33.
31. 2 Kings 7:1-20.

TEMPERANCE DEPARTMENT.

Mrs. W. P. Weigering, Temperance and Reform, Secretary, 352 Alameda Ave., Youngstown, O.

THE TEMPERANCE MOVEMENT IN EGYPT.

Dear Friend: —

The following anecdote is taken from the Christian Union Herald. An old Negro was driving into a city with an old horse and a rickety wagon. As he reached the edge of the city he saw this sign, "Speed limit Three Miles Per Hour." Reaching for the whip he said "Come on, Old Dobbin, I don't know whether we can make it or not, but we will try it."

Your Temperance Committee hopes to reach the "speed limit" this year. Will you help? At the Pressly Memorial Institute they had a special meeting with about 400 present. Mr. Fahry Zik made a fine address. Six pledge books were filled, which means 150 signers. Six dozen White Ribbon pins were sold and some tracts distributed. Let every school follow their example.

If you know of a song, recitation, dialogue, or speech that would do for use in a temperance meeting send to us. There are some good temperance tracts at the N. M. P. If you can use some, let me know and I will send you a few copies free.

Please get enough interest in the temperance work in Egypt to pray for it.

Sincerely,

ELLA M. BARNES.

TEMPERANCE REPORT 1922.

If every missionary in Egypt were as faithful as Miss Thompson, there would be a great deal more for us to report in this line of work. No one in the field is busier than she is, and yet for over twenty-five years, she has kept up the W. C. T. U. in Cairo.

This Cairo union contributed twenty pounds to the Inter-national Committee for the Protection of Women this year, and appointed Mrs. McClenahan to represent them on that Committee.

Mrs. Zwemer represented our W. C. T. U. and mission at the World's and National Convention at Philadelphia and Miss Mary Baird represented Egypt at the International convention in Canada.

An Arabia branch of the W. C. T. U. was organized last October by Dr. Buchanan. They now have fifty-eight members from among the leading women of the Evangelical Church. They are arranging to have Mohmed bey Galwash who is chairman of the Moslem Egyptian Prohibition Society, give a lecture, and hope to arrange for a series of lectures by other leading men. Dr. Buchanan has also written some articles on temperance for some of the Arabic papers.

They have had two very successful temperance meetings at Assiut college this term and hope to hold others later.

The slogan of temperance workers in America today is "World Prohibition, World Purity, and World Peace." Can American missionaries in Egypt afford to remain inactive in this important work?

One of our missionaries reported that a temperance tract had helped him get into touch with an important moslem in his district.

We urge you to distribute these tracts. We believe it would not only help to keep men from strong drink, but also help to establish new contacts with our moslem brethern and help to win them to Christ.

ELLA M. BARNES.
REV. NEAL MCCLANAHAN.

SAVE AMERICA.

On Home Mission page, November Number appears an announcement of a book entitled *"Save America."* This book deals with law enforcement in our country, especially concerning the enforcement of the prohibition law.

It will prove very valuable for Temperance Secretaries in arranging their program meetings and for leaders in temperance organizations. We should be doing all in our power to encourage the enforcement of the prohibition laws when there is such determined effort on the part of the liquor forces to break them down.

We will carry a limited supply of the book, *"Save America."* Price, 25c.

PLANS AND PROBLEMS.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PLANS AND PROBLEMS.

Prayer—Its Power.

"Away in foreign lands they wondered how,
Their simple words had power;
At home, the Christians two and three,
Had met to pray an hour."

Come ye apart—Tuesday 10 A. M.

A Correction.

In the November Magazine, Gibson, in Des Moines Presbytery was reported as having a "Magazine in Every Home." It should have been WHITE OAK. They have a membership of 57 and 31 magazines. I have also learned that they give a big Thanksgiving dinner which is well patronized, gives a good social time and furnishes them a good fund to put the "Magazine in Every Home. Gibson, however, is at work to reach the same GOAL.

Have you ten subscribers?

One Los Angeles delegate reports "almost the ten subscribers pledged at Los Angeles." Let us hear from others.

Xenia's Magazine Shower.

Xenia Presbyterial "showered" Mrs. Moore with ONE HUNDRED AND FIFTY TWO subscribers. This is about half the number to double (308) the subscriptions of 1923. No doubt this will be done before the 1924 W. G. M. S.

Important letter.

An important letter has been sent to every delegate, life member and visitor at Los Angeles whose address could be secured. If any failed to receive one drop a card to Kate Hill, 2009 Pleasant St., Des Moines, Ia.

Do you keep it up?

Some time ago missionary societies began doing Bible reading. About 250 reported as following some plan. Out of this grew the Bible Readings and Questions in the Magazine. How many have kept it up? At the Des Moines Presbyterial Indianola reported their Bible Reading as their most successful plan of the year. A Committee of four secure reports from the members each month a few days preceeding the monthly meeting. They have averaged over 1000 chapters each month.

A society that can get its members to read over ONE THOUSAND chapters each month will solve problems of interest, attendance and prayer.

Princeton, Indiana reports their W. M. S. has kept the Sabbath School interested and secured quarterly reports, First quarter 13,724 chapters were read and 12,007 during the second.

(CONCLUDED ON PAGE 320)

Treasurer's Report For July, August and September, 1923.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Womens' Asso Work: Orphans' Home	Womens' Asso Work: Home for Aged People	Womens' Asso Work: Columbia Hospital	Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
Allegheny	432.00	500.00	106.00	57.00	130.00	12.00	2.00	19.00	54.00					18.00	9.00	600.00		1959.00
Argyle	50.00																	50.00
Arkansas Valley	13.00	106.00	10.00					4.00								136.00		269.00
Beaver Valley	69.00	100.00	12.00	10.00	21.00		31.00	30.00	2.00						1.00			276.00
Boston	5.00	200.00	8.00							1.00	10.00			1.00				225.00
Butler	77.00	234.00	43.00	10.00	13.00	4.00		19.00	11.00		3.00			6.00	17.00			437.00
Caledonia		183.00																183.00
Cedar Rapids	10.00	307.00	10.00	20.00										1.00		177.00		525.00
Chartiers	86.00	216.00	186.00	4.00	6.00		21.00	5.00		3.80	1.00		1.00	3.00	3.00	84.00		619.80
Chicago	100.00	200.00	81.00	9.00	37.00	5.00	6.00	10.00	5.00		10.00	10.00	10.00	5.00	5.00			495.00
Cleveland		10.00		5.00	5.00													20.00
Colorado	32.00	283.00	24.00	8.00	13.00	6.00		6.00							2.00			374.00
Conemaugh	18.00	46.00					2.00	39.00		3.00				6.00		6.00		120.00
Delaware	45.00	33.00	34.00		25.00			41.00		3.05	2.00	3.00		1.00				187.05
Detroit	5.00		5.00		4.00													14.00
Garnett	5.00	84.00	11.00	2.00	5.00													107.00
Hudson		158.00	3.00															161.00
Idaho	15.00	20.00	12.00	3.00	6.00	2.00			5.00	2.00		2.00		7.00				74.00
Indiana	64.00	327.00	35.00															426.00
Indiana Northern	14.00	10.00	15.00	10.00		2.00				2.05	2.00	2.00	2.00	1.00	2.00	2.00		64.05
Kansas City	112.00	87.00	57.00	2.00	7.00	2.00	2.00		2.00						2.00			273.00
Keokuk		324.00	73.00	1.00						2.00	1.00							401.00
Kiskiminetas			50.00															50.00
Los Angeles	44.00		37.00	1.00	39.00	9.00			21.00						1.00			152.00
Mansfield	35.00	113.00	25.00	10.00	10.00											38.00		231.00
Mercer	25.00		25.00				30.00											80.00
Monmouth	20.00	120.00	10.00	8.00	5.00			26.00						2.00	7.00	132.00		330.00
Monongahela	230.00	2675.00	495.00	50.00	260.00			125.00	10.00	15.00					25.00	50.00		3935.00
Muskingum	53.00	400.00	50.00	40.00	30.00	2.00		17.00	8.00					5.00	5.00			610.00
Ohio First	71.00	150.00	46.00	12.00	11.00	48.00	1.00		3.00	6.40					7.00	150.00		505.40
Omaha	48.00		6.00													150.00		204.00
Oregon	30.00	263.50	26.00	11.00					11.00	5.00				3.00				349.50
Puget Sound	99.00	95.00	20.00	5.00	10.00			12.00	1.00					1.00				243.00
Rock Island	35.00		1.00	14.00	3.00			18.00	7.00							300.00		378.00
San Francisco	30.00	88.00	29.00	9.00	16.00	3.00	2.00		3.00					3.00	3.00			186.00
Spokane	360.00	20.00	15.00	5.00	4.00	2.00			3.00									409.00
Texas		45.00																45.00
Westmoreland	20.00	124.00	46.00	15.00	18.00	28.00		15.00	15.00									281.00
Mr. & Mrs. F. H. Beatty		150.00																150.00
Cochranton & Utica Congs.		200.00																200.00
Mr. & Mrs. J. A. Miller																1120.00		1120.00
Norris Square S. S.		200.00																200.00
North Bend Cong.		175.00																175.00
Rochester, N. Y., Cong.		150.00																150.00
First Toledo Cong.																200.00		200.00
2nd. Wash., Iowa, Cong.																150.00		150.00
Annuities																	11700.00	11700.00
Returned on Loans																	5214.68	5214.68

Parsonage Repayments						6394.64												6394.64
Frenchburg School Fund			4381.05															4381.05
Warmspring Cong.	10.00		10.00	10.00	10.00													40.00
Investment Income																	11461.80	11461.80
Interest	185.74									1445.97						201.95		1833.66
Refunds	358.77		181.20	24.00	99.52									53.00			190.49	906.98
New World Mov. Com.																31376.88		31376.88
Foreign for Abyssinia Hos.	1695.79																	1695.79
Individuals, So. Classes, etc.	941.01	90.00	210.00	24.65	10.00											78.60		1354.26
TOTAL	$ 5443.31	$ 8491.50	$6388.25	$379.65	$ 797.52	$6519.64	$ 99.00	$ 380.00	$ 167.00	$1489.07	$ 29.00	$ 17.00	$ 13.00	$ 116.00	$ 89.00	$34952.43	$28566.97	$93938.34

MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

STUDY FOR THE MONTH.

JANUARY

ABYSSINIA.

Mrs. T. A. Lambie, Editor, Addis Ababa Abyssinia.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. *Isaiah* 61:11.

Bible Reading—Joel Chapter 2.

Roll Call—Who are in Abyssinia?

1. Education in Abyssinia. (See October issue for this study).
2. Sabbath School Work at Sayo.
3. The Women's Work at Sayo.
4. Sayo Hospital and Out Patient Department.
5. A Light unto My Path.
6. Evangelistic Work of the Hospital.
7. Sayo Hospital Housekeeping.
8. First Impressions of Abyssinia.
9. A Glimpse into the Abyssinian Home.

FREEDMEN'S MISSIONS

Athens, Tenn.—Rev. C. H. Wilson.

*Riceville, Tenn.—W. E. Dotson.

Knoxville, Tenn.—Rev. J. Kelly Giffen.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

*Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala. Mark "For Miller's Ferry."

*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.

*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.

*Mark "For Bluestone Mission."

*Chase City, Va.—Rev. F. W. Wilson.

*Henderson, Vance Co., N. C. Rev. John A. Cotton, D. D.

*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

INDIAN MISSIONS

Rev. W. A. Matthews, ...Simnasho, Ore.
Rev. R. G. Smith, ...Tama, Iowa
Rev. R. H. Barr, ...Warm Spring, Ore.

HOME MISSIONARIES.

Miss Magaret Heaslett, 1241 Fayette St., N. S. ..... Pittsburgh, Pa.
Miss Irene Mechlin, (Alien's) 7313 Hamilton Ave., ... Pittsburgh, Pa.
Miss Grace Welch, (Alien's) ..... Burgettstown, Pa.
Miss Romain Russell, (Alien's) .....Hickory, Pa.
Miss Elizabeth McMillan, 503 Broadway, Pueblo, Colo.
Miss Laura Sawhill, N. 1111 Magnolia St., ... Spokane, Wash.
Mrs. F. C. Metcalf, (Deaf Mutes) 531 E. Couch St., ... Portland, Oregon.
Miss Fay Taylor, 2707 Colby Ave., ...Everett, Wash.
Miss Theresa Lippert, 122 Fair Oaks St., ... San Francisco, Cal.
Mrs. Ada Tracey, 1214 W. 71st. St., Los Angeles, Cal.
Mrs. E. C. Little, 1925 Fifth Ave., ...Los Angeles, Cal.
Miss Irma G. Allen, 122 S. Grevilla Ave., Inglewood, Cal.

WORKERS AMONG THE MOUNTAIN PEOPLE.

Rev. and Mrs. H. Ray Shear, ...Frenchburg, Ky.
Rev. and Mrs. W. P. Gordon, ...Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Mrs. Annetta Nesbitt, ...Frenchburg, Ky.
Miss Anna Cubit, ...Frenchburg, Ky.
Miss Ada St. Clair, ...Frenchburg, Ky.
Miss Olive Hunting, ...Frenchburg, Ky.
Miss Riba Thompson, ...Frenchburg, Ky.
Miss Ruth Bemis, ...Frenchburg, Ky.
Miss Jean Fisher, ...Frenchburg, Ky.
Miss Grace Hesseltine, ...Frenchburg, Ky.
Miss Verda Williams, ...Frenchburg, Ky.
Miss Frances Magee, ...Frenchburg, Ky.
Mrs. Margaret Ure, ...Frenchburg, Ky.

Read this directory carefully when sending barrels or boxes of clothing.

Life Membership Tea.

Richmond, Indiana reports SIXTEEN present at their first Life Membership Tea. They will meet semi-annually. They have set for themselves the task of maintaining a prayer circle and placing the "Magazine in Every Home."

THE WOMEN'S ASSOCIATION OF THE FIRST UNITED PRESBYTERIAN CHURCH DES MOINES, IOWA.

AIM:

To bring together into one association all the women who are members and adherents of the First Church, for fellowship and united effort in the fields of work for Christian women.

MEETINGS:

Meetings are held on the second Thursday of each month.

Departments

Work is outlined in four departments, each one under the immediate supervision of a director with assistants.

1. The EXTENSION Department encourages and directs visitation on the sick, new members, and strangers who might be brought into the Church fellowship; seeks new members for the Sabbath School; stimulates Church attendance; assists the pastor in building up the work in our city; and endeavors to bring people to know the Lord Jesus Christ.

2. The EDUCATIONAL Department promotes the study of missions by monthly programs, mission study classes, and missionary instruction among Juniors. This department links our women with the more than 50,000 women and young people of the W. G. M. S. in its program of world wide service.

3. The SOCIAL Department fosters the social life in the congregation and promotes acquaintanceship of the members with one another. It also extends the hospitality of the First Church to other religious fellowships as occasion requires during conventions, conferences, or in local group meetings.

4. WELFARE Department. To this department are referred such cases of need as come to light in connection with congregational work. It also has charge of the sewing for hospitals and Associated Charities and superintends the sending of boxes to mission stations.

Organization

The executive committee, which is composed of the officers, and the directors of departments form the executive board.

All the women of the Church are divided into groups, each group being under a leader. Every woman is assigned to a group. These groups have charge in turn of the monthly meetings.

Suggestions

This is your Association.
Be at **ALL** the monthly meetings
that you may welcome others.
Find your group, and assure your
leader of your cooperation.
United effort of many individuals
will accomplish much.
It is all for the Master, Who said:
"Inasmuch as ye did it"
"Inasmuch as ye did it not"—
Which "Inasmuch" is yours?

MISSIONARY REVIEW OF THE WORLD
WOMEN'S MISSIONARY MAGAZINE
BOTH FOR $3.00.
SEND ORDERS TO THE WOMEN'S MISSIONARY MAGAZINE,
XENIA, OHIO.

MISS JAPAN:

Photo from "Outlook of Missions."

JAPAN IN RUINS—A SCENE AT YOKOHOMA.
The mother is giving her baby son his bath amid the ruins of a destroyed home.

Photo, Press Illustrating Co.